

AN EXPOSURE

OF THE

SHAMEFUL RELIGIOUS PERSECUTIONS,

SUFFERED BY

REV. A. PICKENS AND OTHERS,

AT THE HANDS OF

REV. WILLIAM HICKS,

PRE SIDING ELDER IN HOLSTON CONFERENCE.

"Truth crushed to earth, will rise again,
The eternal years of God are hers."

BY JOHN PARIS.

GREENEVILLE, TENN.

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PREFACE.

Why has this Pamphlet been written? The answer is, to defend the truth, and place it in her proper position before the community; and, likewise, to expose the malicious conduct and actions of a reckless man, in his attempts to injure and destroy the character and reputation of one or more, whose life has been long and well known in Buncombe and the adjoining counties.

It is well known that Rev. Wm. Hicks, has written, published, and circulated in this part of North Carolina, at least three different Pamphlets, one Circular, and one Newspaper article, making in all five different printed publications—in each one of which he boldly attacks and traduces the moral, religious, and ministerial character of a venerable Minister of the Gospel, of more than forty years standing, Rev. A. PICKENS.

This aged Minister has been long known, and well known, and much approved wherever he has been known. But acting his part as a conscientious christian, he had the misfortune to offend Rev. Wm. Hicks, Presiding Elder, of Holston district. This Presiding Elder, finding himself involved in difficulties in the Church and community, and lacking magnanimity to free himself therefrom, honorably, resorted to the shameful trick of publishing attacks upon the character and standing of the old Minister, no doubt plotting thereby, and preparing the way to effect his expulsion from the Methodist Episcopal Church South. He not only succeeded in this effort, but he also effected, through his co-laborers, the expulsion of one or more similarly situated to Rev. A. Pickens.

Not being satisfied with the exclusion of these persons from the Church, he has still persecuted them, by publishing in his Pamph-

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sets the details of their trials, in order to make the impression abroad that they had justice done them, but such scandalous persecution being too intolerable to be borne, are exposed with perfect freedom in this Pamphlet.

It would have been best for the writings and Pamphlets of this noted defamer to pass unnoticed, but for the fact that they may still be read after Rev. A. Pickens is no more. It is, therefore, right they should meet the public exposure they merit. For—

“He who steals my purse, steals trash,
But he that filches me of my good name,
Robs me of that which not enriches him
But makes me poor indeed.”

The government of the Methodist Episcopal Church has been compared to “*a wheel within a wheel*”—this Pamphlet shows how easy it is for a Presiding Elder, or an itinerant preacher to grind a subject, by an upper wheel operating upon a lower. Rev. A. Pickens and Maj. A. H. Brittain, are cases in hand. All the testimony brought forward in this work, has been furnished by Mr. Hicks himself in his Pamphlets and letters, except a written copy of the charges made against Rev. A. Pickens, which I did not even record, but used Mr. Hick’s printed version. If I have done Mr. Hicks injustice, any where, upon any point, it has been because I have misunderstood his own published documents and Pamphlets. If this Pamphlet contains any errors, they are of my head and not of my heart. Rev. A. Pickens, A. H. Brittain, nor any body else, are not responsible for any thing contained herein. I am the only and absolute author, and claim the entire responsibility for every sentence or paragraph in this Pamphlet. Wherever it may come, it is my work and no other man’s. And I hereby grant authority to any man, and all men, wheresoever, and whensoever, to print, publish, sell, vend, distribute, and circulate the same according to their good pleasure, in order that truth may be defended, and error and injustice exposed before the world.

JOHN PARIS,
North Carolina Conference.

TO THE PUBLIC.

The reader is, perhaps, aware that rumor with her venomous tongue, and ruthless tramp, will often travel five miles while truth is putting on her slippers. Four different documents or publications having already gone forth to the public, from the pen of the Rev. W. HICKS, in vindication of the "Reem's Creek Division of Sons of Temperance," &c., in which documents the reader can easily discover a great lack of that "charity which hopeth all things, beareth all things, believeth all things," and a barbarous effort is visible, on the part of said writer to tarnish the reputation of one or more individuals, who had been longer known, and better known than himself, and equally as favorably known, in Buncombe and the adjoining counties.

These four different publications, possessed of the character which they bear, seem to demand a reply in order that truth may be placed in a proper light, and her position defended.

The first pamphlet in question, written by the Rev. gentleman, is entitled, "Exposition and Vindication of the principles of the 'Oorder of the Sons of Temperance,' or objections to the 'Sons,' answered;" and brings to view a difficulty that occurred in the Methodist Episcopal Church South, at Salem Church, Buncombe County, of which the following is Rev. Mr. Hick's account: "Accordingly, about the second week in July, 1850, a number of persons met at Salem Church.—There and then, the first effort was made to get a "Reem's Creek Division." After the writer had made his speech, he

requested any person present who might feel opposed to the measures which he had advocated, to come forward and give his objections. * * * Brother Pickens, (whom the writer always respected, from the time he made his acquaintance, and still respects, and feels determined to respect, while his grey hairs adorn him, as a Methodist preacher of long standing,) took the floor, and urged a few objections to the 'Order of the Sons.' Those objections were briefly answered by the writer, and all things passed off well enough. Right there, however, the controversy commenced," &c. Here, then, is a plain statement of the origin of all this difficulty.

Rev. W. Hicks makes a speech in favor of the "Order of the Sons of Temperance," and then invites Rev. A. Pickens, "whom he always respected, and feels determined to respect," to "come forward and give his objections." He accepted the invitation, and gave his objections. Hence the difficulty began. (See pages 4 and 5, of the pamphlet quoted) "And with whom did it commence?" asks Mr. Hicks in his second pamphlet, entitled "The way the Wind Blows;" (page 3,) and answers his own question thus: "With the Rev. A. Pickens, than whom it was thought temperance had not a warmer friend any where, as he had been for years battling in its cause, against all intoxicating drinks; he had organized many Temperance Societies; had presided at many Temperance meetings, and was President of *our* meeting, as above stated, and had gone so far as to substitute *vinegar* for alcohol in dissolving his camphor! With him the controversy commenced, for he threw the first stone."

Is not this a most ridiculous position assumed by Mr. Hicks? Look at the case gentle reader, and tell us, can you agree with the Rev. gentleman in opinion? 1st, he made a speech. 2nd,

He requested any person present who might feel opposed to the measures, to come forward and give his objections." Rev. A. Pickens, being invited, came. He gave his objections.—Rev. W. Hicks tells us Rev. A. Pickens "threw the first stone." The facts in the case contradict the assertion. Rev. Mr. Hicks appointed the meeting, and spoke first—he assumed the *position*. He called upon Rev. A. Pickens, (or any one else,) to speak, who replied, assuming the *negative*. And, strange to tell, in the face of his own declarations, he asserts, "with him (A. Pickens,) the controversy commenced, for he "threw the first stone." Wonderful testimony indeed!! The writer both contradicts and condemns himself; and every reader who reads the pamphlet through, will plainly perceive that Rev. W. Hicks, *himself*, began this controversey, and Rev. W. Hicks has had a very active hand in keeping it up. He has struck the first blow, and then to shield himself from the consequences, endeavors to assume the amiable attitude of self-defence.

The next item that we shall stop to notice in Rev. Mr. Hicks's pamphlets is, the *desecration* of Salem Church, by the females meeting there on a certain day to make regalia for the "Sons." Pretty work indeed! the house of God turned into a workshop!! and that work was not for the benefit or relief of the poor—nor to enable the church to send the Gospel to the heathen or the destitute—but to make *regalia* for the order of the Sons! What an outrageous desecration!! Rev. Mr. Hicks tells us in his second pamphlet, "*that Church has been dedicated to temperance as well as religion.*" This is shocking language indeed, to come from a Minister of the Church of Christ! *That Church has been dedicated to the worship of Almighty God*, and to no other purpose under the heavens. A Division room of the "Sons" may be dedicated with propriety to temperance and religion," but a house of worship is

a house dedicated and devoted to the worship of God alone. Could not these young ladies have met at some private house among their friends for the purpose of making "regalia," and thereby avoided wounding the feelings of the members and friends of the Church? Certainly it would have been easy to have done so. But no—it was agreed that the house of God should be used as a work-shop for that day. It is written, "My house shall be called a house of prayer," but no where is it called a work-shop. Rev. A. Pickens had furnished the land on which this house had been built; he had been one of the foremost in getting it up, in order to have a place in which himself and neighbors might worship without let or hindrance. His head had grown white in the service of Christ and his cause. His zeal knew no abatement, and his principles could not compromise with any thing that militated against what he conceived to be the *true interests* of the cause of godliness; *therefore this old veteran could not consent for the house of God to be used either as a work-shop to make regalia, or as a Division room for the "order of the Sons."* The name of Jesus, with him, was "high over all."

This aged Minister was one of the Trustees, but as the Rev. Mr. Hicks tells us, a majority of the Trustees had agreed for the house to be used as desired by the Sons, it seems the old brother's feelings were not to be either regarded or respected in the case; and for his fatherly admonition to the young women, for meeting there to sew, a labored effort is made by the Rev. pamphlet writer, to throw odium upon his old christian brother for whom he had professed so much respect and regard in the outset. Alas! alas!! *What a tendency poor human weakness has, when sinking, to "catch at straws!"* What crude inconsistency does it exhibit in a christian Minister?

Some of the Trustees of Salem Church had been consulted about the use of the house for the "Order of the Sons," and Rev. Mr. Hicks tells us a majority had given their consent. But, admitting this to be the case, such consent did not, it could not satisfy the community, or a great part of the membership of the Church; and yet, in the face of this dissatisfaction, our Presiding Elder and his friends, undertook to appropriate the house to the use of the "Order of the Sons." The temperance principles of Rev. A. Pickens, none can doubt, who reads Mr. Hick's account of them. All must admit him to be a tee-to-taler of the highest order. But, let it be borne in mind by the reader, that there is a *selfishness*, and *exclusiveness*, to be found among the "Order of the Sons," that is *unknown—entirely unknown*, among our temperance societies. The *exclusiveness* that exists among them, is of the same order of *exclusiveness*, as that which exists among the orders of "Odd-Fellows," and "Free-Masons." Like the last named orders, they have their regular fund for mutual benefit &c., &c., *temperance being only one of the conditions* upon which an individual retains his membership among them. For disclosing the secret transactions of the Division, a *strict temperance man* may be expelled therefrom; for failing, or refusing to contribute to the common fund his regular dues, a good *temperance man* may be expelled. Therefore, we are bold in the assertion, that the "Order of the Sons," assimilate too much to the "Odd-Fellows," and "Free-Masons," to pass themselves in this enlightened land for a temperance society *proper*. And who would, for a moment, assent for "Free-Masons" and "Odd-Fellows," to organize in, and conduct their regular business meetings in a house devoted to the worship of God alone? Rev. A. Pickens and many of his religious brethren could not, and did not; and, forsooth, their

Presiding Elder, virtually assuming the character of a *clerical dragoon*, assails him and them in a most *uncharitable* manner, in two pamphlets, and one newspaper essay, and one printed circular. Oh shame! where is thy blush?

To show off this Methodist parson's good breeding as a gentleman, and christian politeness towards his veteran brother, and senior in the ministry, whose head has been whitened by the frosts of many winters, we shall quote one sentence from page 4, of his second pamphlet. Here is the quotation:

"Amusing thought, that the Rev. A. Pickens, and the dram-drinkers of the neighborhood, met, either by express understanding, or by a strange influence, which moved preacher and drunkard alike, to fly to the rescue of the church against the Sons of Temperance, having among them Methodist preachers!"

The indecency of this sentence, coming from the pen of Rev. W. Hicks, is comment enough. Methodist preachers in some instances, have proved themselves to be no better than they ought to be. Does the reader want proof in the case? The proof is furnished by Mr. Hicks himself, in writing the sentence quoted above.

Matters having arrived at such a crisis, in February, owing to the dissatisfaction which the proceedings of the "Order of the Sons" had produced upon the minds of the members of the church, that it became apparent that many would withdraw therefrom, unless the excitement produced at Salem Church could be allayed, the Sons appointed a meeting to be held at Flat Creek, on Feb. 15th, 1851, "and thus prevent the calamities mentioned above." At this meeting, the Rev. W. Hicks offered a preamble and resolutions for adoption, which he called the "Olive-branch of Peace." These resolutions were discussed *pro et con*, and according to Mr. Hick's ac-

count, were rejected by a majority of the meeting, although adopted by the vote of the Sons. The resolutions suited the Sons, as they were offered by them, hence they could afford to vote for them. But what is so startling and strange is the very contradictory account Mr. Hicks publishes to the world about the rejection of them by those opposed to the Sons, in all of which there is a studied effort, apparent on his part, to affect the moral and religious standing of Rev. A. Pickens, Maj. Britain, and others. A low piece of work indeed for a professed minister of the religion of Christ to be engaged in. Mr. Hicks attempts to make quite a parade in about ten pages of his second pamphlet about the rejection of these resolutions which we now propose to notice in a brief manner, in order to expose the course pursued by him and his party, in order to accomplish their purposes.

According to his own account this meeting was appointed by the "Sons." The opposition attended, and entered into the discussion with their opponents, (we will not say *enemies*,) as the other party had done with them at a meeting held on Flat Creek, a short time before. Mr. Hicks on behalf of the Sons, offered his four resolutions one of which embraced seven items—they were debated and adopted by the meeting. Hear what Mr. Hicks says himself: "To be sure, the plan was adopted by the Sons and a few others, despite the efforts of the leaders in the opposition. A large majority of the audience did not vote at all. But as one of the rules adopted for the government of the meeting, stated that those who did not vote on any motion, should not be counted *pro* or *con*; the compromise was fairly adopted."—(*The way the wind blows*, page 10.)

Here then we have his plain, unvarnished statement. Every

reader may understand it. He tells us "*the compromise was fairly adopted.*" And again, on page 17, of the same pamphlet, he says not one of the opposition "voted for it." In the next place see how this author of strife and contention wriggles to work himself and party out of their unpleasant predicament. See his words on the last named page. "But it may be asked why did we not abide by the compromise? We answer, 1st. We did not intend it to be a compromise unless it could hold our enemies as well as ourselves."

Who, we ask, has ever read of such duplicity as this, and that too, published to the world by its author? Look it full in the face, gentle reader, and tell us how it looks coming from a Methodist parson? First, he tells us that according to "one of the rules of the meeting, those who did not vote on any motion should not be counted *pro* or *con*." Secondly, he tells us the resolution or the plan was adopted by the Sons and a few others. Thirdly, he tells us "we did not intend it to be a compromise, unless it could hold our enemies as well as ourselves." This will not do Mr. Hicks. Fair dealing Sir, would certainly become a Methodist parson best. And, according to your own account of this voting, and adoption of the plan, you leave us to understand, Sir, that you intended fair play—designed no humbuggery—we therefore insist that these *resolutions* which you and your friends adopted at Flat Creek meeting, are binding upon you with *all the force of a moral obligation*. No Sir, it will do you no good to flounder. The compromise "with its complicated foldings" will hold *you* fast, and an honest community will do *you* justice." Your position is a most pitiful one. You and your friends, by your ill-timed and indiscrete steps, have worked up confusion and contention in the church and community, and you are lacking in magnanimity and charity to allay it in the true spirit of christianity.

Pride may say take no steps backward—but christianity says “If meat make my brother to offend, I will eat no flesh while the world standeth.” Your own actions, Sir, tell in this case: You have made things worse by the unmanly and unholy step you took to bring things to work your own way. You undertook to stigmatize, and by ridicule to bring into contempt, the gray hairs and hoary head of that aged and respected minister of the gospel, Rev. A. Pickens, by assailing him in four different publications, and imputing to him that confusion of which your own publications prove *you* to be the author. You have disgusted the community and rent the church. You have attempted to sacrifice your aged brother Pickens in the ministry, for whom you expressed so high a regard in your first pamphlet, but found yourself too weak to effect your purpose. Your actions are recoiling upon your own head, and you are about to reap the reward of your labors. But pardon us, Rev. Sir—we are not done with you yet. As you have manifested a fondness yourself for writing, we hope you will be patient. We now arraign you before the public for that puerile, unmanly, unfair attack you make upon those who refused to vote with you and your friends at the meeting at Flat Creek, on Feb. 15th, 1851.

1st. We begin with your attack upon “old brother Pickens” and Maj. Brittain, by comparing them to Pilate and Herod. I quote from your book “The Way the Wind blows,” page 12. You say, “one can hardly avoid thinking of a similar reconciliation that took place when Jesus was to be crucified. ‘And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.’ Pilate and Herod laid aside their enmity towards each other that they might make common cause against Christ. The

Parson and Major greet each other as brethren, and seem to 'be of one heart and of one mind,' in a crusade against the Sons."

Now, Sir, the spirit and character of the sentence quoted above, give us an exhibition of your principles, and will illustrate your character as a christian man before an impartial public. Rev. A. Pickens has been known longer, much longer than yourself as a minister of Christ. He has labored more for the cause of godliness than you have, and it ill-becomes you, as his junior, to compare him to Pilate, who delivered Jesus to be crucified. *Pilate, the heathen Roman governor!!* Did the spirit of Christ prompt you to this act, or was it another spirit that I refuse to name? Will you be so good, Sir, as to read *Romans 8th chap. 9th. verse?*

2nd. We now come to notice *the design had in view* which you impute to those who refused to vote upon *your* compromise resolutions at the Flat Creek meeting. These motives, Sir, you lay down upon pages 14, 15, 16, and 17, and indeed, some of them are too bad to name. According to your own statement, your compromise resolutions had not been voted for by any of the opposition, whom you so often, and so *unfeelingly*, in your writings call "*our enemies*;" a few had voted against some of the items, but many of them had not voted at all. Your plan was not accepted by them, and forsooth, in your pamphlet you denounce them as calling for "*confusion, contention, excitement, crimination, and recriminations, divisions, withdrawals from church,*" &c. Now, Sir, we put the question to you plainly—were they not freemen as well as yourself? and in refusing at *your* meeting to vote for or adopt *your plan*, did they commit themselves at all upon these *vague abstractions*, which you standing in your ministe-

rial office, have stooped so *low*, as to rake up and impute to them? No, Sir—you know they did not. All that old-fashioned honesty can say of them is this: *they refused to adopt your written plan, at the time, under the circumstances.* This sadly mortified the Presiding Elder, the creature of a Bishop. And behold the ribaldry that flows from his pen, in order to show off their character as bad men!! But the end is not yet. Hear us calmly. If *freemen* in refusing to adopt your plan, indirectly place themselves, in the position which you say they did, your plan then, was nothing but a clap-trap, a humbug, and worse than a humbug, and should have been rejected by every body, even yourself.

3rd. We next come to notice your article in the "Asheville News," of June 5th, 1851. In that article you tell us that you did use "some severity for the *first* time," when you met for the third time, those persons whom you had so often called "our enemies," in your two former pamphlets. *Severity for the first time!!* What is severity? Read those two pamphlets and then tell us what is severity!! If scurrility, bilingsgate, abuse, and defamation contained therein do not constitute severity, we know not what can be severity. And those two pamphlets were written before he met the people called "our enemies," the third time. Parson does not the truth look you very sternly in the face just here? Truth is a very pretty thing and ought to suit your purpose; but, your misfortune is, you have written too much. Had these two pamphlets nothing to do in reference to past discussions? It would be passing strange if they had not.

4th. We now come to a piece of *severity* that is seldom equalled now-a-days. There stands a paragraph in your Newspaper essay, having no connection at all, as we conceive, with other members of said essay, in which you advertise all

readers, that Maj. A. H. Brittain, had been brought before the church upon charges and found guilty; and, though you state that "before the trial commenced, he read a paper which declared the connection with our church of some six or seven members dissolved," in a few sentences afterwards, you give the information that Maj. Brittain was expelled. This, Sir, appears to be a new piece of *clerical severity*. For a Presiding Elder, to advertise in a political paper, the trial and expulsion of a layman, is *certainly without a parallel in our country*. You also inform us this was done, "on the following charges, in substance: 1st. *Contempt of the constituted authorities of the church*. 2nd. *Inveighing against our book of Discipline, where it provides for ministerial support*; and, 3rd. *A violation of an agreement for the peace of the church*." These were the charges in *substance*, you tell us. Why did you not give us the precise specifications when you felt yourself at liberty to publish? Then you would have told "the truth, the whole truth, and nothing but the truth," and thereby have made no *wrong* impression. But we take your own account of this transaction, as we propose to fight you first, with your own "*ammunition*," and we declare that you had no earthly right, neither by Holy Writ, nor by your own book of Discipline, to try Maj. Brittain, or to expel him.

1st. Any member of church has a right to withdraw, or expatriate himself from the church, as in his judgment seems best.

2nd. Maj. Brittain had exercised this right by formally withdrawing from the M. E. Church South. Hence, you tell us of a man who was found guilty and expelled, who did not belong to the church. *This is certainly patent right severity!* Certainly there must have been a great desire to destroy the Major, at least his good name. But to the *charges*.

1st. "*Contempt of the constituted authorities of the church.*" By "contempt," I suppose you mean disregard. *First.* Every member of the church, we presume, acts towards the authorities, upon the convictions of his own judgment as to what duty requires in the case. *Second.* The authorities may suppose themselves entitled to more honor than their brethren concede to them. *Third.* The authorities of the church when they undertake to chastise for such an offense as this, become judges in their own case, although they are fallible men.

2nd. "*Inveighing against our book of Discipline where it provides for ministerial support.*" By "inveighing" we understand, to "speak against." *First.* We reply that Major Brittain was an American freeman. *Second.* As such he had a clear right to express his opinion concerning any law of the State, or any rule of the church to which he belonged, no law of God forbidding, nor any express rule of discipline.

3rd. "*A violation of an agreement for the peace of the church.*" By "agreement," we understand a "proper contract or treaty made with the proper authority." *First.* We answer to this, no rule of discipline required him to enter into any such contract, with any church authority whatsoever. *Second.* If he entered into any such contract, he had as much right as any one else to judge of what constituted "the peace of the church," and if he honestly foresaw that the interests of "pure and undefiled religion," were about to suffer from his silence, it became him as a christian, to break from any "agreement" into which he had been humbugged—for "*there is a point at which forbearance ceases to be a virtue.*"

Now, Sir, in all these things it is clear that Maj. Brittain, offended against no express rule of discipline, nor revealed law of God. And, hear it oh! heavens! and give ear oh!

earth! the man that had withdrawn formally from the church, was tried upon these flimsey allegations, bearing upon their face no charge of *immorality whatsoever*, and then published to the world as expelled!! But some man must be sacrificed to sustain Mr. Hicks, and the lot fell upon Maj. Brittain.

5th. Next in order comes your remarks concerning the organization of the church at the Ridge Meeting House, on the 24th of May. And here, Sir, permit us to pronounce your conduct in this case to be altogether unworthy of your coat, and entirely inconsistent with your profession as a christian. We come to the point. You inform us in these words, of the proceedings of said meeting: "At that place, and at that meeting, the seceders undertook to organize. I know not that they did organize, but they did something." In the second sentence following, you positively assert, "they organized without the direct aid of any preacher—that is if they organized at all."

Now, Sir, we understand from your pen that they did organize, but you seem altogether unwilling to acknowledge it as such. For why? Because it would seem from your language they had not the direct aid of a preacher. Wonderful discovery indeed! A body of christian people organize themselves into a church, for the purpose of worshiping God, taking the Bible as their only rule of faith and practice, and yet you have the brazen effrontery to ask in your 11th paragraph, "Are they a church? Were they scripturally organized into a church? Who did it? * * * * They are no church, nor will any intelligent minister acknowledge them as such, unless they get out of that 'patch.'" Pretty bold position for a man of your caste to assume, unless he carried more "ammunition" than you do. I now answer your questions:

1st. They are a church to all intents and purposes. 2nd. They were scripturally organized. 3rd. Any minister of *piety*

and *learning* will acknowledge them as a church, William Hicks to the contrary, notwithstanding.

2nd They organized upon scriptural principles, because as Christ's freemen they had the undoubted right to do so. By that same right they had the authority to choose their own minister. This was the practice of the primitive church, according to Lord King, and Morheirn. (See their accounts of the primitive church.)

3rd. The "aid" of any preacher, whosoever, could have given no validity to the organization that it does not possess. Upon christian faith they acted for themselves in the premises; hence the *perfect validity of the organization*. Every Presbyterian minister, we think, will acknowledge this. But Mr. Hicks must be excused just here. His ecclesiastical schooling has been in a church in which the laity are not regarded as possessing any ecclesiastical rights at all: When has a layman sat and voted in any one of the legislative departments of the M. E. Church, North or South? Never. When has a layman voted for a delegate to an annual or General Conference of the M. E. Church, South or North? Never. At the Conference which met at Baltimore, on the 27th of December, 1784, which was composed of none but a few traveling preachers, together with Dr. Coke, and Mr. Asbury, these *few itinerants*, without even consulting the laity, or inviting one to take a seat among them, *organized the M. E. Church*. Rev. Jesse Lee, says, in his history of the Methodists, page 94; "At this Conference we formed ourselves into a regular church, by the name of the Methodist Episcopal Church." Now, according to this language, under the circumstances, we might suppose that either these few self-constituted legislators had full authority over the laity, or that they formed the church of the preachers alone.

4th. The Methodist Episcopal Church, South, was organized at a Convention of travelling preachers at Louisville Kentucky, in 1845. Not one layman was admitted into that body—or even voted for a delegate to that body. Why was all this so? Because it is not admitted that they have any rights in the premises. Rev. Mr. Hicks belongs to this school of ministers, and therefore cannot perceive any legality in the act of christian laymen organizing themselves into a church. How, Sir, is it possible for one occupying the post of Presiding Elder, to be such a novitiate in theology, or tyro in ecclesiastical history, as not to know that the more than fifty persons who united themselves together at the Ridge Meeting House, as christians, for the purpose of worshiping their Creator, legally organized themselves into a church, although it was not done according to the *exclusive* principles of that establishment to which you belong?

5th. You tauntingly say, “he who dares to acknowledge them as a church, will show his ignorance of what constitutes a New Testament Church, and will offer a high insult to the ministers and members of the M. E. Church, South.” Wonderful, indeed! Why, Sir, you are one of the last men on earth to talk in that way. Look at your own church. How was it organized?

6th. You assert in your own *natural* way, “they are a faction, but a church they cannot be. What minister will take charge of them? Will any? If any be tempted to do so, let him know that he must have much ammunition for the war.” What language is this to flow from the pen of a minister of the gospel of peace! But above all, what a position is it for a minister to occupy? Why, Sir, in the first place, you are unwilling for them to receive the regards to which a christian society is certainly entitled, as though you had formally cursed

them, with bell, book, and candle. In the next place, you would deter any minister from taking the oversight, and declaring unto them the word of eternal life—and who, I ask, in heaven above, or in earth beneath, or in the waters under the earth, can agree with you in these things, except it be him who is called in the Greek, *Apollyon*, but in the Hebrew tongue, hath his name *Abaddon*?

These people now have a minister, and are recognized as a regularly organized Methodist Protestant Church, and we thank you for the admonition that we "*must have much ammunition for the war.*" Permit us to assure your reverend highness, that you shall not be disappointed upon that score, if you wish to wage a war upon us. You have supplied us with a goodly amount in your different publications, a part of which we have used in these pages; but, apart from this we have a large supply to draw upon from the magazine of TRUTH. Open your batteries as soon as you please—we are ready.

Mr. Hicks, be patient—we are not done with you yet.—You have been engaged in destroying the fair standing of men in this part of the country, whose religious lives have been as pure and spotless as yours; therefore, do not complain, if we exhibit you to the world, as you exhibit yourself.

You were opposed to the secession and organization of a church at the Ridge Meeting House, (Mt. Zion,) independent of your jurisdiction. It was composed of men who came out from the M. E. Church, South, being determined to think and choose for themselves in ecclesiastical matters.—They formed themselves into a church, as they had a right to do, and, although you voluntarily asked the question in your publications, "what minister will take charge of them? Will any? If any be tempted to do so, let him know that he must have much ammunition for the war." Yet, they concluded,

(like christian people are wont to do,) to send for one, and agreed to send for a minister of the Methodist Protestant Church, to take charge of them, in order to their being regularly received into the communion of that church. A minister agreed to visit them in this, their time of need. One might have thought from your profession, that you would have been glad that these people should have had the gospel preached to them; at least, that you would attempt to throw no barrier in the way. But not so. You here, at this point of the controversy, commit an act sufficient to make a popish Bishop blush. An act standing alone in its shame, finding no parallel in all protestantism. What is that act? Without having any acquaintance with the Methodist Protestant minister or ministers who were to come over to the Ridge Meeting House to preach to the new organized church, in August, you even went so far as to address them, (though strangers to you) a letter in order to deter them from receiving that church into "christian fellowship." This letter was handed to the minister on the road side, when on his way to Mt. Zion. It lies before me, and for the benefit of all men, I here copy its unblushing address:

"BUNCOMBE, Co. N. C. }
August 13th. 1851. }

To the ministers of the Methodist Protestant Church who may attend the meeting at the Ridge, (Mt. Zion M. H.) in this county—instant."

Our ministers were astonished to receive an epistle by the way side, from the hand of a stranger, opening its harrangue in such an ambiguous strain. But upon reading the third paragraph of this extraordinary document, the whole veil was lifted, and the mystery was explained by Mr. Hicks himself. Hear him.

"We have learned that you intend to take these seceders into christian fellowship with your church, and give them a pastor. This is our apology for writing you. We are at a good understanding and the best of terms with your church, nor do we wish it to be otherwise. But, *otherwise it must be*, if you take these factionists under your pastoral care." Now Mr. Hicks, you pass for a minister of peace, and here you have laid aside the common rules of good breeding and politeness that regulate the intercourse of gentlemen, (and certainly should ministers,) and rudely obtruded a menace or threat upon two strange preachers, (whom, perhaps, you had never seen,) of a rupture of a good understanding between churches, if they ventured to "take these seceders into christian fellowship." What did this mean? Why was your animosity still raging against the little band of christians composing Mt. Zion church, that you wished them excluded from the advantages of ministerial services and the ordinances of the gospel? Again, I ask you, Sir, had you, acting the part of a little Pope, on American soil, cursed this little band of conscientious American christians, with bell, book, and candle? and did you consider them as excluded from the covenanted mercies of God, that you thus labored to divest them of such gospel privileges, and means of grace, as they might be able to avail themselves of? Ah! Sir, actions speak louder than words—and here we have your actions before us—but the end is not yet. The preachers heeded not your rude epistle, although you had gotten the signature of Jas. A. Reagan, Preacher in charge of Asheville, to strengthen your own authority, or to give it weight in the case.

Again, in this famous epistle of yours to the (to you unknown) ministers, you shamelessly present another menace, by asking the question, "and, is it so, that principles of close

communion are about to be introduced into the Methodist family? Yes if you take those factionists it is even so." Very well, Mr. Hicks—if you desire it, so far as your authority may go, it may be possible for you to establish it, so far as your ecclesiastical dictum may command respect. Oh Popery! On what soil, and in what clime has thy rude spirit not been breathed?

The reader might suppose that this Rev. gentleman, the writer of so many publications, and author of the letter just noticed, would have quit off, for a season at least, and let the church at Mt. Zion do the best for themselves that they could; but not so—for it is written "one sinner destroyeth much good." So we find him still pursuing his old trade, *doging the Mt. Zion church*, and assuming the character of a *public persecutor*. Alas! for the minister.

The church at Mt. Zion, drew up a petition to forward to the Quarterly Conference, of Cleveland Circuit, of the M. P. Church, praying the Quarterly Conference to receive the Mt. Zion Church into the Methodist Protestant connexion, as a regularly organized Methodist Protestant church, according to discipline. This petition was signed by 54 persons members of the society. But it seems Mr. Hicks, although defeated in all his efforts, was not willing to abandon his old trade of persecution by letter writing. Accordingly, he ventures to address a most extraordinary epistle to the Quarterly Conference, which he safely forwarded to that body, and was read in open Conference. The object was to defeat the reception of the church by the Quarterly Conference. As he had failed before, he also failed this time. The Quarterly Conference was made up of men who knew how to do the business of the church, without the aid of a Presiding Elder.—

That Rev. Mr. Hicks may be fairly seen, we will give some extracts from this famous epistle.

It is dated: "*District Parsonage, N. C., Aug. 28th 1851.*" And addressed, "*To the chairman and members of the Methodist Protestant Quarterly Conference.*" After giving an account, in his *natural style*, of the difficulties on Reem's Creek, among the Methodists, concerning the order of the Sons of Temperance, and *intimating* that circumstances might lead him to address the Annual Conference of the Methodist Protestant Church, North Carolina District, upon the subject if his appeal or admonition was not heeded, he proceeds thus: "There is another view which should be laid before you.— One of the party, A. H. Brittain, was expelled from our church not for opposing the Sons merely, as he and some others talk, but for his wicked abuse of preachers, (wonderful!) and inveighing against our Discipline. * * * * Another. A. Pickens, was in a state of suspension, by committee, for falsehood, encouraging schism in, and secession from the church, and an effort to injure his brethren in the ministry." This last clause, "*an effort to injure his brethren,*" we invite special attention to, because we have examined the charges and specifications, (a copy now lies before us) and no such clause, directly or indirectly, is found contained therein. No such an allegation was made against Rev. A. Pickens, nor will the records show such a thing, and yet this same Presiding Elder, this Episcopal Methodist parson, has the unblushing effrontery to write such a thing to the Methodist Protestant Quarterly Conference of Cleaveland Circuit. Surely Shakespeare must have had such a character in his eye, when he wrote:

"Man, proud man, dressed in a little brief authority,
Plays such fantastic tricks before high heaven,
As make the angels weep."

This notable letter writer continues: "All these are likely to be received (as I am told,) into your church, and the last is to be the pastor of the Ridge, and other congregations. Is this so? Alas! if it is. Is your church going to say, (by act or otherwise,) that those men are not guilty, as charged? Better hear the testimony first. This you will see I judge. The public shall be enlightened on the subject, if the Lord spare some of us." This letter was signed "William Hicks."

Well, after all, this same William Hicks, has written and published so much, and had shown such a disposition to meddle with the good name and reputation of men whose standing was as well, and as favorably known as his own, that the Quarterly Conference could not believe his report, and despite all his rude threats, the church, at the Ridge Meeting House, (Mt. Zion,) was regularly received, numbering 54 members, 33 of whom were females. What a mortifying event it must have been to the notable letter writer, that these people should now be able to receive the ordinances of the gospel. And now, Sir, we suppose that if you have designed to make your word good, you will establish your threatened system of close communion. Let us see. How will you undertake it? Popery will hardly flourish well upon American soil. Bear that in mind.

How frail is poor human nature! How easy is it for some men to act the part of tyrants! And what an illustration of this, has the Rev. Mr. Hicks furnished us in the whole course of his proceedings, as brought to view in these pages! He figures proudly, and loudly, and boldly, before us. He affects to show something of the wisdom of the serpent, but nothing of the harmlessness of the dove. He speaks, writes, and threatens, with all pompous authority of a Romish priest, but

exhibits none of that "charity which hopeth all things, beareth all things, believeth all things." He professes to be a minister of the gospel, a herald of salvation, whose business it is to promote peace and good will upon earth, but persecutes even grey-headed christians; stigmatizes and labors to blacken the character, and destroy the good name of men, who are as well and as favorably known as himself.

We have seen him in his career, commence his crusade against that grey headed minister, Rev. A. Pickens, first by his hints and innuendoes; Secondly, by his published pamphlets. All this failing to accomplish or effect his desired object, he using his subaltern, Rev. David Sullins, summoned him to stand church trial upon allegations which are well known amongst this community, to be of the most frivolous character, and to stand this trial too, before David Sullins, who was the judge, selected the jury, and was also active prosecutor in the case!! and whilst the old minister was at home sick, unable to attend, *Judge Sullins and his court expelled him from the church*, as the judge was pleased to publish abroad! A judge with power to select the jury, and also act as prosecutor and witness in the case!! And all this done too in republican North Carolina!! But was there any republicanism in such a proceeding? Surely none—not a particle. But it is so easy to convict in this way! therefore, the judge accomplished his object for once. The man may have gloried in this act, but, alas! alas!! how debasing to the minister!

Citizens of republican America, can you, in the fear of God, approve in your consciences of such conduct as that exhibited by this clerical aristocrat? Can you tolerate in your feelings, such principles and such practices as he has been acting out among us? Principles and practices, perfectly consistent with a Romish Priest, or Jesuit, but always abominable and dis-

gusting when visible in the course of a professed minister of the religion of the meek and lowly Jesus. Why was the soil of our native land baptized with the blood of our fathers? Was it not to purchase liberty, civil and religious? Was it not a high price too, paid for such liberty? Religious liberty! how sweet the word!! How dear-bought that right! Let no man invade it. None but a tyrant will, for none but tyrants are the enemies of liberty.

But hark! what do I hear? Tidings of another pamphlet! Yes, another pamphlet. From whence does it come? And why does it come? It comes from Rev. William Hicks—and it comes because he has heretofore failed to destroy the religious reputation and standing of Rev. A. Pickens, or to impair the confidence his religious friends and neighbors have long reposed in him. Therefore, this is the third pamphlet, besides a circular, and one Newspaper essay, that Mr. Hicks has aimed at that old minister. Verily, Mr. Hicks must be in a predicament—for, certainly no man having truth on his side, has ever been compelled to resort to so many publications to defend his own conduct among his neighbors, and against a neighbor who does not live more than two miles off, when the old minister has never had, up to this time, the first paragraph published concerning W. Hicks.

But, here lies the mystery: Hick's pamphlets have recoiled on his own head, and in his madness and confusion, he wriggles and flounders to save himself by traducing that old and well known minister of the gospel, Andrew Pickens, and hear his plea—oh, wonderful to tell! he says in the introduction to his third pamphlet, “I have but two objects. *First*. To disabuse the public mind, so that the innocent be not blamed unjustly—and, *Secondly*. The promotion of God's cause, as the

ultimatum."* Now, let any man read this same pamphlet over and tell us then if he can, as a christian man, how either God's cause can be promoted thereby, or the public mind disabused. Why so far as the author is concerned, this pamphlet is a disgrace to the minister, and a reproach to the christian religion. The cause of God promoted by villifying Rev. A. Pickens, a minister of more than forty years standing, Maj. A. H. Brittain, and P. W. Edwards? But this is one of Mr. Hick's methods of promoting the cause of God. His third pamphlet, which we now proceed to notice, is entitled "The Pilot's hand proffered;" but would have been more appropriately named, if it had been called by its author, the "Dirt Cart;" for it must be apparent to every reader, that it abounds with the back-alley slang, from the beginning to end. A man of good breeding, would write as a gentleman; but no gentleman was ever possessed of a fondness to villify and traduce the character of a man who was better known, and longer known than himself, and whose usefulness had been so much greater than his own. Of Mr. Hick's raising, we know nothing. But his conduct is before us; and, inasmuch as actions speak a stronger language than words, we can only judge the tree by its fruit. Mr. Hicks labors throughout his third pamphlet, as he had done in all his others, to pour full vials of his wrath upon the head of Rev. A. Pickens. Rev. A. Pickens had offended his Rev. Highness, and therefore, there could be no mitigation of his offence. The case reminds us very much of an anecdote we once heard:

A man went to the priest to confess his sins. He confessed to many of various shades of character and grade of offense, and the priest readily forgave each sin and offense against

* On page 23, he says: "I have been driven to make this publication in self-defence." Alas! alas!!

every body, as he proceeded in detail. But, at length, says the man, "I have stolen a ram." "From whom did you steal it," demanded the priest?" "From a priest," replied the man. "From what priest did you take it?" he was asked. "I stole it from you," replied the man. "That is an awful sin," replied the priest, "to steal from me." "You cannot be forgiven; there is no forgiveness for you, and you are certain to be damned." So in the case of father Pickens, he has offended the priest, the Presiding Elder, therefore, he becomes worse than all other sinners. In this third pamphlet of Mr. Hicks's, which we now proceed to notice, the author becomes guilty of a piece of work of which we have never known a minister of the gospel of peace to be guilty. No, nor have we ever heard or read of such a thing before. An act so derogatory to the character of a minister of the gospel of Jesus!

The act is this, and bespeaks its own shame. Rev. W. Hicks publishes in his famous pamphlet what he is pleased to call the "charges and specifications," together with the evidence given, as well as not given, in the case of Rev. A. Pickens. And now, in defense of the TRUTH, we shall proceed to take up and examine these charges and show by the evidence as brought forward by Mr. Hicks himself, that the accused was *innocent* of the allegations, and if blame falls upon Hicks and his party, we hope they will not blame us for it, but will settle the case with the "*offended priest*." Here, then follows the proceedings.

"CHARGES AGAINST THE REV. A. PICKENS."

"The Rev. Andrew Pickens, L. E., in the Burnsville Circuit, Methodist E. Church, South, is charged as follows, viz :

1st. *With falsehood.*

Specification. In denying that he publicly charged that some of the members of the Reem's Creek Division of the

Sons of Temperance, had been guilty of the "*blackest crimes*," and had "*stated things about him which they knew to be false*."

Before we proceed to the next specification, we shall weigh the evidence upon this, and thus proceed in detail.

Now be it known, that Mr. Hicks had, in June, 1851, written and published a "*hand bill*," in which he declares, that he was ready to prove, "1st. That the Rev. A. Pickens made the heavy charge above named, against some of the Sons in this community, on the 5th ult., in the hearing of a considerable assembly."

Again, on page 24, Mr. Hicks says: "It is fair to presume that the hand bill was made the basis of charges against father Pickens." Well, so far, so good. But here is more light still upon the case. Hicks informs us in a certificate of his own, written to be read or used upon the trial, but which was not brought forward, (no doubt for the benefit of his own reputation,) that upon the day of the trial of Maj. Brittain, he told Rev. A. Pickens, that "the time had come when he must church me, or I would church him." Said certificate is given by Mr. Hicks, on page 29, of his pamphlet.

Now then, the case comes plainly before us. Hicks has told Rev. A. Pickens, "you must church me, or I will church you." Hicks has published this same specification, No. 1, which comes foremost in the charges in the famous "*hand bill*." The hand bill is disbelieved by many, and its allegations regarded as falsehoods. Hence the reputation of Hicks becomes endangered, and he of course, must fall, if A. Pickens cannot be destroyed. But it is resolved to sacrifice the old white headed minister—that would stay the falling reputation of the Presiding Elder. The hands are all ready, and the plan is soon made out. Rev. David Sullins, preacher in charge, cites Rev. A. Pickens to trial, but no name is append-

ed to the citation as accuser, and we are left with the evidence before us furnished by the Presiding Elder to regard *Wm. Hicks himself*, as the real prosecutor, and David Sullins as the pliant cat's paw in his hands; a most natural conclusion this, for travelling preachers are indebted to the Presiding Elder for their appointment, so far as favorable ones are concerned.

But a very few days were allowed brother Pickens to prepare for trial according to W. Hick's account, for says he, "about the last of July, the Rev. David Sullins cited the Rev. A. Pickens to attend at Salem Meeting House, on the 6th day of August, to answer to the above charges, before a committee of Local Elders."

Brother Pickens being confined at the time by a spell of sickness, was unable to attend. Of this fact, David Sullins was well aware, but having his overseer's work to do, he went ahead.

A committee was formed of Rev. Jacob Weaver, Rev. John Reynolds, and Rev. J. L. Burnett.

The committee then heard the *exparte* testimony, or one side of the case, and suspended the Rev. A. Pickens until the ensuing Quarterly Conference, when brother Pickens, having recovered, to some extent, his health, appeared before that body and produced his testimony.

Now, in order to defend *truth* against *falsehood*, in reviewing the specifications and testimony, we shall produce Rev. Picken's testimony, which he presented before the Quarterly Conference, upon each point in the case as tried before David Sullins.

We now proceed with the charges and evidence. In order to keep the reader's mind well guarded, we shall cite again the specification, already written down on another page. Here it is:

"*Specification 1st.* In denying that he publicly charged that some of the members of Reem's Creek Division, Sons of Temperance, had been guilty of the "*blackest crimes*," and had stated things about him which they knew to be false."

Now for the testimony.

"EVIDENCE FOR THE CHURCH."

"No. 1. Rev. John S. Weaver, was examined. He was questioned as to a charge that Rev. A. Pickens had made against members of Reem's Creek Division, to wit: that they had been guilty of the "*blackest crimes*." He answered that Rev. A. Pickens told him that he did not make the charge. A certificate given by J. S. Weaver, was then read, concerning the above charge, and he was questioned as to his writing it. He answered in the affirmative. Here is the certificate:

"We do hereby certify that sometime since the trial of A. H. Brattain, we called on the Rev. A. Pickens for an explanation of the heavy charge made against some of the members of Reem's Creek Division, at the aforementioned trial, and he, the said Pickens, denied having made any such charge; but stated he only meant such things might be done, as he named; and he also said that he had not reference on that occasion to anything particularly, or to any body; and added that he had not explained to brother Hicks, that he had reference to anything.

J. S. WEAVER,
W. C. GARRISON.

June 19th, 1851."

"No. 2. W. C. Garrison, was questioned as to whether Rev. A. Pickens had denied making the charge against the Sons of Temperance, as set forth; who answered that he was in company with Rev. J. S. Weaver, and conversed with him in his testimony. He also acknowledged the aforesaid certificate to be his."

Our remarks. Let the reader bear in mind that the certificate of these two gentlemen bears date, June 19th, and the charges served on Rev. A. Pickens, is dated, July 25—therefore, it becomes at once apparent that this certificate was not written out for the trial, but must have been made out for some other purpose; at least if written for the trial, its date proves that it was written before Rev. A. Pickens was charged. But be it as it may, its character for purity, stands arraigned by all the circumstances.

But in what character did J. S. Weaver and J. C. Garrison visit Rev. A. Pickens, at his house, and “call upon him for an explanation of the heavy charge made against some of the Reem’s Creek Division?” They could not have done so in the character of members of the M. E. Church South. If they did, they were “*busy-bodies in other men’s matters;*” for such an allegation would not concern the church, but the Sons only. If they called in the character of the Sons of Temperance, and wrote out their certificate, thirty-five days before the charges were preferred against Rev. A. Pickens, why here is weighty proof of deep corruption and malice aforethought on their part, and hence their whole testimony should be set aside. For as much as the certificate bears date thirty-five days before the charges, it might be supposed that, let the certificate be written under what circumstances it might, they would still adhere to it when called upon on trial.

Now bear in mind gentle reader, that Rev. A. Pickens is not charged with designating any particular person among the Sons. *But here lies the mystery and secret of the whole affair—Mr. Hick’s pamphlets, one of which had been published by the Sons, were by many, regarded as containing false statements, particularly concerning Rev. A. Pickens, the influence of the Presiding Elder being on the wane, when he heard the*

old man in his speech, in defence of Maj. Brittain, use such an expression as this, which was testified to by fifteen witnesses, viz: "there have been things published against me as black as midnight, and brethren you know it." Mr. Hicks takes the alarm, for guilt needs no accuser, and forsooth, attempts to show that the old white headed minister meant some of the Sons as the authors of such baseness. No doubt he felt so.

But how had J. S. Weaver and J. C. Garrison heard that Rev. A. Pickens had charged the Sons with the "blackest crimes," that they questioned him on the subject? From W. Hicks, undoubtedly, for he was the first one to alledge such a thing, according to his own showing.

Fortunately for the cause of truth, Mr. Hicks has seen proper to publish in his third pamphlet, a certificate which he says he had given, but was mislaid at the time of trial. Here it is. Now watch it closely. Some truth leaks out through it.

"July 30th, 1851.

"I was at the church trial of Maj. A. Brittain, and heard the Rev. Andrew Pickens state in his defence of said Brittain, (in alluding to the Sons,) that they had been guilty, (this was the idea,") [mark that language gentle reader, he says it was the *idea*, not the *words* used,] of the "blackest crimes," and "stated things about him which they knew to be false," I told him at the time, that I would hold him responsible for the charge, and that if he had reference to the "Way the Wind Blows," I would prove every word of it to be true." [See how this Presiding Elder attempts to bring the difficulties of the Sons of Temperance, into the church.] "When the Rev. J. A. Reagan requested the audience to withdraw from the church, for the committee to make out its report, I took brother Pickens around the church, and called on him to explain to *what* he had reference when he made the above charge. I

then told him that the time had come when he must church me, or I would church him, that I would rather he would church me." [Alas! alas!! for the rights of a church member.] "In reference to my demand for an explanation, he alluded to things which had been written about him. I told him the charge which he had made was very severe, and repeated part of it—the "blackest crimes." (I had written down the charge made, immediately after he made the statement.) He said "what do you understand to be the blackest crimes?" I answered, "murder, adultery, and such like." He replied, "and lying." I said yes, and "wilful lying." I then asked him "if he thought any of us, (the Sons) had wilfully lied?" [Mark that gentle reader, the Sons are cunningly brought in though they had not been named. Guilt cannot be still.] He did not answer the question in a direct manner, [Here a little truth at once leaks out,] but proceeded to point out certain items in our pamphlet (above mentioned,) which he said were false. One was where the pamphlet charges that he made an attack on certain young ladies, by enquiry and reprimand, page 3rd. Another was where the pamphlet speaks of a company of approvers to the Sons, as being at the church when the Sons arrived.—(Page 4.) Another was where the pamphlet represents or rather conjectures, [Hear that will you—*conjectures!* What a dodge!!] that the said Pickens and the company met by "express understanding," to oppose the Sons and are spoken of as a party in contradistinction to the Sons.—(Pages 4th and 5th.) And another was, where the pamphlet represents the said Pickens and Maj. Brittain as making friends.—(Page 12th.) These are the items to which he referred, in explanation to me, when such explanation was demanded. [Let the reader notice this last sentence particularly, for we shall sift it.] He afterwards gave the same expla-

nation (in substance) just above the road leading from this to Col. Alexander's near the little branch, beyond A. J. Gill's. He represented that these items were false, and when I asked him time and again, if he believed I had wilfully lied in writing those items? he would not answer, either yes or no; but still stated that they were false. [Notice that gentle reader, *the old preacher would give no explanation.*] With regard to the first item, (page 3rd,) he said he made no attack upon the young ladies as charged. With regard to the second, (p. 4th) he said he did not suppose that the "company in question, was nearer than Andy Gills, when the Sons arrived." In reference to the third, (p. 4th and 5th,) he thought it unjust, (this was the substance,) to associate him with dram-drinkers and drunkards, as the pamphlet did; (all decent men would think so too,) and said there was no understanding among those who met there, that the Sons were to be opposed, or that he was going to oppose the organization of the Sons at the church; but finally said, that Gill may have known that he was going there that evening. With regard to the fourth, (p. 12th) he said that he and Brittain had never been enemies, and, therefore, could not have made "friends." (Many other things were said, which do not bear on the point under consideration—the most of which I could state were it necessary.) The foregoing I regarded, at the time, and have done ever since, as an explanation of the heavy charges made against the Sons in his defense of Brittain; [Mark this sentence reader, he says he regarded it as an explanation of the heavy charge, &c., but does not say it was given as such. Alas, for such testimony.] as I called for an explanation, and he gave the items of the pamphlet, (already referred to,) in reply to my inquiry.

I certify that the foregoing is substantially correct, and I am persuaded that brother Pickens knows it to be so.

WM. HICKS."

Who has ever read such a certificate as the one above?— Now we propose to show that the Rev. W. Hicks is guilty of falsehood, by what he has recorded with his own pen, and if he does *contradict himself*, of course his testimony should be set aside as false. Let the reader judge.

This certificate of Mr. Hicks, is recorded in his pamphlet in order to sustain the 2nd specification of charge 1st., but was written out to sustain several of the allegations, the first more particularly, as the reader may see. Rev. Mr. Hicks it seems was present at the trial and gave evidence before the committee. Here is his evidence:

“Rev. Wm. Hicks was questioned, as to whether the Rev. A. Pickens did make the explanation, who says that he did; and that he said he had reference to certain items in the pamphlet entitled the “Way the Wind Blows,” which items were mentioned by Rev. Wm. Hicks, to the committee.”

Here then the reader will find this testimony of Mr. Hicks, given before the committee, does not agree with his certificate. Let us now sift his evidence, and see what it really does weigh. In his certificate he says, “in reference to my demand for an explanation, he alluded to things which had been written about him.” Mark that reader, Mr. Hicks says, “he alluded to things which had been written about him.” Now I ask what man of truth or of common sense, would, or could call an *allusion*, an explanation, when an explanation had been *demanded*? None would dare do it. Again, Mr. Hicks says in the same part of his certificate, “I then asked him if he thought any of us, (the Sons,) had wilfully lied? *He did not answer the question in a direct manner.*” Here then reader is evidence offered us, that should fully prove to every unbiased mind, that Rev. A. Pickens did refuse to *make an explanation*, to Rev. W. Hicks, when the latter demanded it of the former.

Again. W Hicks does not dare to tell us, neither in his certificate, nor in the testimony before the committee, that Rev. A. Pickens either said, or admitted, that any reply that he made to W. Hick's demand for an explanation, was even any portion, part, or syllable of explanation. And yet this same Methodist Presiding Elder, has the daring effrontery to say before the committee, "*he did.*" But, hold on Mr. Hicks, we are not done with you yet. We will draw the noose a little tighter. In order that you and all the rest of mankind may see the ugliness of your own testimony, we will arraign its contradictions here, in three verses, as though it were framed in a glass for inspection. I begin with the certificate.

1st. "I took brother Pickens around the church, and called on him to explain to *what* he had reference, when he made the above charge. * * * I then asked him if he thought any of us (the Sons,) had wilfully lied. He did not answer the question in direct manner."

2nd. I asked him, time and again, if he believed I had wilfully lied, in writing those items? He would not answer yes or no, but stated they were false. * * * The foregoing I regarded at the time, and have done ever since, as an explanation of the heavy charge made against the Sons in his defense of Maj. Brittain."

[*Now to the testimony before the Committee.*]

3rd. "Rev. Wm. Hicks was questioned as to whether the Rev. A. Pickens did make the explanation, who says that he did, and said that he had reference to certain items in the pamphlet, entitled the "Way the Wind Blows."

Now, what jury of impartial men, would, for a moment believe the testimony of such a witness as we have shown Rev. W. Hicks to be? None. His testimony would be set aside, and scattered to the winds as unworthy of credit. But we

drop him for the present and take up other evidence in the case. Let the reader bear in mind that Rev. W. Hicks is the first man that complained of Rev. A. Pickens's remarks in his defense of Maj. Brittain. And Mr. Hicks states in the fore part of his certificate, that he, (Pickens,) said (in alluding to the Sons,) that they had been guilty, (this was the idea) of the "blackest crimes." Mr. Hicks does not say that such was the language, but he says, "this was the idea." Now mark how the witnesses chime in, and see how the scholars attempt to outstrip the schoolmaster.

No. 3. "The certificate of the Rev. James A. Reagan, was read, which testifies that at the trial of A. H. Brittain, the Rev. A. Pickens did make the charge, that some of the members of Reem's Creek Division, had done, or been guilty of things of the *"blackest crime, and stated things about him which they knew to be false."*

Neither date nor signature is attached to this certificate.—Who ever heard of such a paper among religious people! Its very character should kill its credit.

No. 4. "The certificate of Samuel Smith was read. We do hereby certify that we were at the trial of A. H. Brittain, in last month, and heard the Rev. A. Pickens say, (in alluding to the Sons, as we understood him,) that they had done, or been guilty of things, of the blackest crimes, and stated things about him which they knew to be false.

S. SMITH, and others.

June, 1851."

Our remarks. The above certificate all honest men ought to condemn, for the following reasons: 1st. It bears date in June. 2nd. Rev. A. Pickens was not charged until 25th July. 3rd. The certificate of course was not written to be presented upon the trial, if fair play was intended, for it bears date be-

fore the charges. 4th. The words "*and others*," are added on by Mr. Hicks after Mr. Smith's name, but he does not give the quotation credit. Therefore, this certificate proves nothing but the trick of a party, and is entitled to no credit in its place.

No. 5. "Philip Hunter was questioned as to whether the Rev. A. Pickens made the above charge; to which he answered in the affirmative. To further questions as to the precise words of the charge, he answered that his understanding was that *they*, (the Sons,) &c., *had been guilty of crimes of the blackest dye*," &c.

Our remarks. Observe how this witness attempts to chime in with Mr. Hicks, nor does their testimony agree—for Hicks said in his certificate, he "*heard the Rev. A. Pickens state in his defense of said Brittain, (in alluding to the Sons) that they had been guilty, (this was the idea,) of the blackest crimes*." And now Philip Hunter when questioned as to the precise words of the charge, answers that he understood those words to be, "*they had been guilty of crimes of the blackest dye*."—Neither does their witnesses agree. Therefore, Philip Hunter's testimony should be set aside, for the scholar has outstripped the schoolmaster.

No. 6. "J. R. Weaver was questioned, who corroborated the above charge."

No. 7. Allen Fox was questioned, who corroborated the above charge."

Our remarks. We call the reader's special attention to these two witnesses just quoted. W. Hicks says in his pamphlet they "*corroberated the above charge*" and marks, with quotation points, the whole sentence as though quoted from the minutes of trial. Now, if the Secretary to the committee of trial did pen down the evidence of these two witnesses pre-

cisely as quoted by Mr. Hicks, it certainly furnishes conclusive testimony of the deepest corruption possible on the part of the committee and its chairman—for a Secretary has no earthly right in taking down testimony to say what is "*corroborated*," and what is not. That right belongs to the committee alone. The business of the Secretary is to record the testimony as given, and not to assert what is proved, or "*corroborated*." So, upon the principles of common justice, what is recorded of these two witnesses should be set aside.

No. 8. "H. P. Corn was questioned as the same charge who corroborated the same; and also testified that the certificate of "Smith and others," is substantially true."

Our remarks. A very apt witness! But what sort of company do we find him in? The Secretary again says, he "*corroborated the same*, and also testified that the certificate of "Smith and others, is substantially true." The committee should have said this, and not the Secretary. Nor had the committee a right to say so until all the evidence in the case had been heard. Where such foul corruption is shown, the evidence of H. P. Corn, should also be set aside.

No. 9. "Rev. J. S. Weaver was questioned as to the truth of the charge, who stated that in the course of his defense, he spoke of his (Rev. A. Pickens') own case, and then said in reference to the Sons, that they had been guilty of the "*blackest crimes*." &c.

No. 10. "P Roberts was questioned, as to whether the Rev. A. Pickens made the aforesaid charge, who testified to the same."

No. 11. W. C. Garrison was questioned, who corroborated the same."

Our remarks. Can the reader tell what the witness, P. Roberts did testify? No, he cannot. The Secretary says, "he

was questioned concerning the afore said charge, who testified to the same." But the reader cannot tell what the whole committee thought of the evidence, nor have we any knowledge of one word he said. We have nothing but the Secretary's opinion. Here we also find J. S. Weaver, and W. C. Garrison, called up a second time to testify upon this same specification, in addition to their joint certificate. We trust we have already shown good reason why they should not be heard as witnesses in this case.

No. 12. W. P. Bassett, also testified to the truth, substantially of the same."

No. 13. "W. R. Baird was also questioned as to the truth of the charge, before set forth, and also testified to its truth."

No. 14. "T. J. Weaver was questioned, who corroborated the same."

No. 15. "A. G. Haren likewise testified to the same."

No. 16. "R. H. Davis was also questioned whose testimony agreed with the above."

Our remarks. Who can tell what these five witnesses did say? No man can tell. Who weighed their testimony and decided what they proved? Or with whom they agreed or disagreed? Of course that would be the sole business and right of the committee. But here, from the very minutes of trial quoted by W. Hicks, we find the Secretary, instead of giving the testimony of the witnesses boldly asserting what they "*corroberated*," or proved. I have read the minutes of many a trial, but never have read of the like of this before. Surely a committee of Barebone's Parliament, would never have been guilty of so foul and unjust a procedure! Therefore upon the principles of justice and right already laid down we insist that the testimony of these last witnesses, five in number, should be discarded, for the great word of the Secre-

tary, "*corroberated*," comes in so readily, that it would appear there was nothing left for either the committee, chairman, or the rest of mankind, to do, or ask, anything more than take Mr. Secretary's judgment or opinion concerning the points. Oh justice! Whither hast thou fled!!

We have gone through with the evidence presented by the church upon this specification, and we shall now proceed to lay down the evidence brought forward by the defense upon the same point at the Quarterly Conference. Let the reader weigh it well.

FOR THE DEFENSE.

"September 5th, 1851. I hereby certify that I was at the trial of A. H. Brittain and heard all that the Rev. A. Pickens said on that occasion, in the Meeting House, and I did not hear him use any personality whatever. I heard him say he was charged with the blackest crimes, and you know it, waiving his hand towards Hicks and Reagan.

J. B. WEAVER."

"I do believe the sum and substance of the above is correct according to my recollection!

ROBERT LATHAM."

"I was at the trial of A. H. Brittain, and was present at the time that Andrew Pickens made his statement, and the above is correct according to my hearing.

THOMAS O. ROBERTS."

"I agree with the above certificate. By me,

A. ROBERTS."

"I agree with the above certificate.

J. M. PADGETT."

"I was at the trial of A. H. Brittain, and was present at the time that Andrew Pickens made his statement, and I do believe that the above is a true statement.

WILLIAM FOX, Sen."

"September 11th, 1851. This is to certify that I attended the church trial of A. H. Brittain. A. Pickens addressed the committee, to the best of my recollection, in explaining one of the charges, to wit: the bringing the ministers into disrepute; he said it made no difference what might be published against him—he supposed they did not call him a minister, for there had been things published against him as *black as midnight darkness*. Then waiving his hand towards the Elder, and several others, sitting near him, stating—"brethren you know it." He did not personate them as Sons of Temperance, nor did he express what publication he had reference to. This is given by me,

ANDREW J. GILL."

Our remarks. Now here are seven witnesses who have testified in behalf of the old minister, and they all pointedly bear a most united testimony, that brother Pickens *used no personality whatever*. Now look back and read over the testimony of Mr. Hick's witnesses, and find them saying he had *reference to the Sons*," but not "one solitary one" among them dares to tell how that reference was made, or what words he used to make the reference!! The fact is, simply this, they no doubt felt guilty; from their connexion with those scandalous pamphlets, they could not have felt otherwise, particularly Hicks, for guilt cannot be still, and often becomes its own accuser. Is it not even so in this case? Does not the evidence fully bear us out in the opinion?

"Being called on to state what I heard about the trial of Maj. Brittain, and the remarks made by Andrew Pickens, he there said there had been things published about, or on him, as black as midnight, and you know it—waiving his hand to the eastern side of the house.

September 8th 1851.

R. H. PICKENS."

September 9th 1851. I was at the trial of A. H. Brittain,

and was in the house at the time that the Rev. Andrew Pickens made his statements, and I do not believe that he used any personality. I was one of the committee, and have a right to know.

ALFRED ANDERS."

Our remarks. Listen to these two witnesses, how pointedly they tell the tale—particularly the last one, Mr. Anders. He was one of the committee on Maj. Brittain's trial. Brother Pickens was addressing that committee when his language gave offense to Hicks and company, therefore, we must suppose he was paying strict attention to what was said and yet he says, "I do not believe that he used any personality." How on earth then, could brother Pickens have made a "*reference to the Sons?*"

"I hereby certify that I was at A. H. Brittain's trial and heard A. Pickens speak, and heard him express himself in this way—that things had been published against him as black as midnight darkness; but did not say who had done it. He did not personate any body at all.

GEORGE N. GILL."

"*September 4th, 1851.* I do hereby certify that I was at the church trial, Reem's Creek, when Maj. Britton was tried, and heard Rev. A. Pickens speak, when he charged that things had been published against him as black as midnight, but did not say who had published them. He did not say any man, or set of men, but said his brethren knew it.

JOSEPH P. ELLER."

"I agree with the above statement,

WIKLIAM J. FOX."

September 11th, 1851. I hereby certify that I was present on the occasion in which the Rev. Andrew Pickens is censured for accusing the Sons of Temperance of publishing things against him, as black as midnight. I was not only present

but paying special attention, and give it as follows: that he, the Rev. A. Pickens, addressing the committee, stated there were things published against him as black as midnight—and brethren you know it—without naming any sect or order of people. Given under my hand. This was my understanding of the matter. A. H. BRITTAIN."

"I was at A. H. Brittain's trial, and heard Andrew Pickens speak, and the above is my understanding of the matter, and I paid strict attention to what was said.

D. HUNSUCKER."

September 11th 1851. Whereas, Andrew Pickens is charged with falsehood, in denying that he publicly charged some of the members of Reem's Creek Division, Sons of Temperance, had been guilty of the blackest crimes, and had stated things about him which they knew to be false; we the undersigned, on a certain day, were at the trial of Maj. Brittain, and did hear the Rev. A. Pickens complain of hard treatment, and unjust assertions, and they knew it; but he personated no man nor set of men. As to his charging the Sons of Temperance, (the Reem's Creek Division) with the blackest crimes is unjust and untrue. We would be hard to be made believe that the said Andrew Pickens would be guilty of falsehood on any occasion whatever. Some of us have known him for thirty years and more, and have been well acquainted with his public and private life, and have never heard one charge of immorality charged against his character to the present day; and we think we are not partial towards him. We are not members of his church, nor of his society of the christian order. We profess to be Presbyterians; and went on that day merely as spectators, to hear the trial of said Brittain. Hereunto we freely and independently subscribe our names.

GEORGE PENLAND,
G. G. HUGHES,
JAMES BALLARD."

Our remarks. The above certificate is most certainly a "clincher," and of course will settle the question with all impartial minds. Our only astonishment is this, that Mr. Hicks should be so dull as to publish to the world, testimony that would prove his own conduct to be so unworthy of the ministerial office, and thereby enstamp shame and reproach upon his very name. But, alas! how blind is poor fallen man!!

Buncombe County, N. C., September 12th, 1851.

"Being called on, I do hereby certify that I was present at A. H. Brittain's trial at Reem's Creek Church, and heard all, as I believe, that passed there publicly; and I am well aware that in the remark, made by Andrew Pickens, concerning some publications which he said were as black as midnight, was not directed particularly to the Reem's Creek Division, according to my understanding; and I cannot be deceived from the fact that a certain publication of Edney's, in the "Messenger," rushed itself upon my mind, as one particularly alluded to. Given under my hand and date above.

WILLIAM PICKENS."

"September 11th, 1851. I do hereby certify that J. S. Weaver, and W. C. Garrison, came to our house and interrogated my husband about some things that he had said at the Meeting House, on the day of A. H. Brittain's trial. J. S. Weaver asked my husband who or what he alluded to when he made the expression. My husband said he knew what they were after and would not say that he had reference to any thing or any body. J. S. Weaver asked him if he did not tell Hicks, that he alluded to his pamphlet—and he told him no. And J. S. Weaver did not ask him any thing about the Reem's Creek Division, nor Sons of Temperance.

D. A. PICKENS."

Our remarks. The testimony of the defense here closes on

the specification under consideration. Nineteen witnesses have testified by certificate on this point, and they all give a most united and harmonious testimony—a testimony that carries an overwhelming conviction of truth to every honest mind. Hicks and company, introduced but fifteen witnesses to sustain this specification, and the reader has seen how vague and contradictory their testimony has been. And now tell us, gentle reader, are you not surprised that Davy Sullin's committee should have pronounced this specification sustained. Recollect what it charges upon brother Pickens. "*Denying that he publicly charged that some of the members of the Reem's Creek Division, Sons of Temperance, had been guilty of the blackest crimes, and had stated things about him which they knew to be false.*" Where now do you find one of the fifteen witnesses for the church even daring to say that he named the Sons of Temperance? Not one of them would do it. Even Hicks himself, would not do it. He simply encloses in brackets these words: ("*in alluding to the Sons.*") He could not venture to say brother Pickens named the Sons. And Rev. J. S. Weaver, in his testimony simply tells us Rev. A. Pickens spoke "*in reference to the Sons.*" But neither of them tell how, or by what words or language the "*allusion,*" or "*reference*" was made to the Sons. Could not do that we suppose. They had gone far enough as it was. But behold Davy Sullin's committee pronounced Rev. A. Pickens guilty of the charge upon this vague and contradictory testimony, *one-sided* as it was; and then when the case went up to the Quarterly Conference, and the testimony on both sides of the allegation was heard; behold that body, in despite of the clear, weighty, and overwhelming testimony for the defense, confirmed the verdict of the committee below!! But the candid reader may ask how could the members of the Quarterly Con-

ference do such an act as that, when the weight of evidence bears so strongly and conclusively in behalf of the innocence of the accused? The answer is this: there is a wheel within a wheel; thus it was in this case. William Hicks is a Presiding Elder—David Sullins, a travelling preacher—ten members of that Quarterly Conference were Stewards and Class leaders, and were made such, and could hold office and appointment only by authority of the traveling preacher in charge. Every Methodist reader knows the Presiding Elders are the Bishop's council in stationing the preachers; hence they are dependent upon the Presiding Elders to secure them good appointments. The Stewards and Class-leaders being appointed and removed to and from office at the will of the preacher in charge, it is quite an easy matter for him to fill those places with men who will obey his will and do his work. In this case there are three wheels. 1st. The Presiding Elder. 2nd. The traveling preacher. 3rd. The Stewards and Class-leaders. The work to be done is to crush Rev. A. Pickens. The first wheel turns, and it moves the second. The second turns and it moves the third—and all moving together the work is done in spite of proof or no proof. Take care reader if you be a Methodist, that you do not offend one of the upper wheels, if you do, you may be crushed by that wheel turning upon and moving the lower one. These things are done in America by tyrants who love power. Thus our readers will perceive by the evidence that we have adduced that the first specification in trial was sustained according to neither truth nor justice; and the reader can readily perceive that the "*head and front of the old ministers offending*," was contained therein. Therefore, the whole trial is fairly undermined by our exposure of the foul means used in the examination of the first specification to make falsehood pass for truth.

But, does the reader want to see a beautiful speck of Hick's foul play? If so, we will show it. He says, on page 46 of his pamphlet:

"1st. I remark, that the testimony adduced by father Pickens was illegal; for he had not given Rev. David Sullins notice that he was going to take certificates to use in his defense. I made this known to the Quarterly Conference." Now let the reader look back to the evidence brought before the committee of trial, by Hicks and Sullins, and there is the certificates of J. C. Weaver, W. C. Garrison, "S. Smith and others" all dated in June, the month before brother Pickens was charged—did they give him notice that they would obtain these certificates to bring in on trial? No Sir—these were obtained sometime before the charges were made out. Don't be alarmed friends, here is something a little blacker still.

Looking forward to the other specifications, we find certificates brought in by the prosecution, bearing the following signatures, and *dates*:

1st. Certificate signed by Sarah Coulter, W. C. Weaver, and E. E. Blackstock, dated "May 21st 1851."

2nd. Certificate signed by Harriet Blackstock, and Margaret M. Weaver, dated "May 21st 1851."

3rd. Certificate by Thomas B. Dula, dated "23rd June, 1851."

Who, we ask, gave Rev. A. Pickens notice that these certificates would be taken so long time before he was charged, to be used upon his trial? The answer is, nobody. Well, if rule required brother Pickens to give David Sullins notice that he would take certificates to use in his defense, of course the same rule would require David Sullins to give Rev. A. Pickens notice that he would take certificates to use against him, on the trial—thus you see, gentle reader, that if there was any,

illegality on the part of the evidence of brother Pickens, there was any amount of it on the part of the evidence brought in by Hicks, Sullins, & Co. Gentle reader, take a survey of Mr. Hicks in this matter and tell us how he looks. After this exposure, we now proceed to the next item in the charge.

"Specification 2nd. In denying that he told the Rev. Wm. Hicks to what he had reference, when he made the public charge, above alluded to, and also saying that he had reference to nobody particularly, nor to any particular thing, when he made the said charge."

Now then for the evidence. Here it comes.

No. 1. "Rev. J. S. Weaver was examined, who said that the Rev. A. Pickens denied ever having explained to the Rev. W. Hicks, to what he had reference," &c.

No. 2. W. C. Garrison, stated that Rev. A. Pickens denied that he ever explained to Rev. W. Hicks, and that he said he had reference to no particular person or thing, as set forth in the certificate given by him and Rev. J. S. Weaver."

No. 3. "W. R. Baird stated that the Rev. A. Pickens explained to him that he had no reference to him, but to the pamphlet previously published, and those who endorsed it."

No. 4. Rev. Wm. Hicks was questioned as to whether the Rev. A. Pickens did make the explanation, who says that he did, and that he said he had reference to certain items in the pamphlet entitled "The way the Wind Blows," which items were mentioned by Rev. Wm. Hicks."

Our remarks. As it regards the evidence of this last witness, Hicks, we believe it is well known that when a witness contradicts himself in court, his testimony is always set aside. We have already shown how Hicks contradicts himself. Let the reader compare the evidence he gave in above, with his certificate recorded with the testimony upon the first specifica-

tion, and the want of agreement between the two will at once kill the credit of both. This contradiction we plainly set forth in our review of evidence upon the first item.

Baird says, "Rev. A. Pickens explained to him that he had no reference to him, but to the pamphlet previously published, and those who endorsed it." Admitting this witness to state the matter strictly true, it has no weight or application whatever to the specification before us, for it is "*denying that he told Rev. Wm. Hicks to what he had reference,*" &c., and to make an explanation to W. R. Baird, does certainly afford no proof that he made one to Wm. Hicks. What stuff!! The testimony of J. S. Weaver and W. C. Garrison proves nothing at all upon this specification, inasmuch as Hick's testimony is discredited by his own contradictions. But mark the result. The committee with all this before them found brother Pickens guilty in this specification also. It was no up-hill work with them to do so.

"Specification 3rd. In telling M. C. Weaver, E. E. Blackstock, and Sarah Coulter, on the day that some ladies met at Salem Meeting House to make "regalia," that he did not know that any thing of the kind was going on at the church, till he met the girls, M. M. Weaver, and H. J. Blackstock above the church; whereas, he told the two latter that he had heard that something of the kind was going on there, and thought he would come over and see about it."

NOW THEN FOR THE EVIDENCE.

"Mary C. Weaver was called upon, and questioned as to whether the following certificate is hers; to which she replied in the affirmative, and declared it to be substantially true.— The certificate was then read. It is as follows:"

"May 21st 1851.

We do hereby certify that on the day that we and others

met at Salem Meeting House, for the purpose of making regalia for Reem's Creek Division, the Rev. Andrew Pickens came to that place some time in the evening, and meeting with us near the church, he enquired of us what we were doing there. We informed him that we had met to make regalia for the Sons of Temperance. Upon which he said he had not heard of it till he met the girls, (M. M. Weaver and H. J. Blackstock) above the church, and that he was surprised at Jacob Weaver and John Weaver, and the rest of the Weavers, for allowing such doings in the church, that he had given that land to build a church on to worship God in, not idols. He asked us if the Sons intended to organize in the church. We told him they did, and also told him when they expected to do so. He said he would meet them there, intimated that he would oppose the Sons in organizing there, and asked us to attend. One of us asked him how he could oppose the organization in the church, when the rest of the trustees were willing for the Sons to organize there. He said he had given the land, and that he did not intend to allow of such doings there. We tried to reason him out of his perplexity, for we believed that he was angry, as his voice and language indicated. He said if he could see that the Sons were doing any good, he would feel better reconciled. We pointed to some who had been reclaimed from drunkenness, (one especially,) to which he replied, "yes, and he gets drunk."

SARAH COULTER,
M. C. WEAVER,
E. E. BLACKSTOCK."

"The witness was then further questioned: Did you understand this to be a reproof? Answer. I did. [Wonderful indeed—what is a reproof?] Did you consider the whole as a strong reproof? Ans. I did. When was this? Ans. A few

days before the Division was organized here; and I told him when the Division would be organized."

Our remarks. Who can possibly find any thing like "*a reproof*," or "*a strong reproof*," in the preceding certificate? Yet, no doubt, any company of young girls, being found assembled in a house dedicated to the worship of Almighty God; and engaged there in sewing, as though it were a work-shop; would feel reproved, if found there, and asked by an aged minister of the gospel what they "*were doing there*?"

"We do hereby certify that on the evening of the day that we, and others, met at Salem Meeting House, to make regalia for the Reem's Creek Division, the Rev. A. Pickens met us near the church, and asked us what we were doing there.—*We told him that there was a sewing there.*" [Who ever heard of a sewing in the house of God before!] He said that he had heard that there was something of the kind there, and thought that he would come and see about it—that the church was not built to sew in, but to worship God in. We believe he was mad; for he trembled while he talked.

May 21st, 1851.

HARRIET BLACKSTOCK,
MARGARET M. WEAVER"

Our remarks. 1st. We object to these two certificates signed by the five young women, because they bear date, more than two months before the date of the charges, which proves most clearly, that they were not written to be read on the trial. But William Hicks, no doubt thought they would do.

2nd. We do most emphatically deny that they sustain the specification. Let the reader look back and read the specification—and then we will give this testimony in a nut shell. Here it is.

Rev. A. Pickens met H. J. Blackstock and M. M. Weaver, near the church, and asked them what they were doing there. They say, "we told him that there was a sewing there." "He

said that he had heard there was something of the kind there, and thought he would come and see about it." Again he met Sarah Coulter, M. C. Weaver, and E. E. Blackstock. They say he asked "what we were doing there." They reply, "we have met to make regalia for the Sons of Temperance."

Now then for the points. Here we find a negative evidence that sweeps away the positive like chaff flies before the wind. The first party tell him "there was a sewing there." But is that all they tell him? We think not. Did they not tell him what kind of sewing or work the sewers were doing? They no doubt did. For the conversation which he had with the other three girls, which is not contradicted at all, shows plainly that they did—that there was not only "a sewing there," but that they "*were making regalia for the Sons.*" He said to the first set of girls, "that he had heard that there was something of the kind there." But who will for a moment believe that if he had known what that "*something*," was, that he would have gone to the church, *to see and know*, what it was? No body. He had heard a rumor of something of this sort, going on, but not being willing to believe every rumor afloat, he went himself in search of truth, that he might know *the truth*. And when the second company of girls told him they "were making regalia for the Sons of Temperance," he could *speak the truth faithfully*, and say "he had not heard of it until he met the girls above the church." Every body knows there is *some difference* between the phrases, "*a sewing there*," and "*making regalia for the Sons of Temperance.*" Even so in this case. But, inasmuch as it was the business of David Sullin's committee, and William Hick's Quarterly Meeting to find Andrew Pickens guilty, the reader need not be surprised that they pronounced the old minister guilty of this charge

also. But who else, we ask, could have done it upon such flimsey testimony as the above?

“CHARGE SECOND WAS CALLED UP.”

“Specification 1st. His manner of preaching at the Ridge, also at Ivy and Flat Creek.”

Our remarks. Hear oh heavens! and give ear oh earth!! Has such a specification ever been written against a minister of the gospel before? Tried for his manner of preaching! Alas! Alas!! The accusers or enemies of the prophet Daniel were hard put to it, to find something against him that they might accuse him to the King. But could bring no charge only concerning his manner towards his God. But here is an old minister of about forty years standing accused for his “*manner of preaching.*” Now then for the evidence.

“H. P. Corn was questioned as to whether he understood the Rev. A. Pickens to encourage secession from the church, at the Ridge Meeting House. &c., by his preaching. He stated that the Rev. A. Pickens, after preaching, gave way to Wm. Fox, sen., saying he could proceed as he pleased, &c. and that he did not tell Wm. Fox, sen., that he ought not to create a schism in, or produce a secession from the church; and that he remained in his seat while Wm. Fox, sen., called for those who wished to leave the church—and that after some forty had withdrawn, he (Pickens) dismissed the congregation. He further stated, that he believed there was an understanding between the Rev. A. Pickens and Wm. Fox, sen.

Question by Rev. J. Weaver. “Did old Mr. Fox say for what reason they were going to leave the church?” Ans. “He did not—but I understood it to be on account of the Sons, &c. Ques. “Did brother Pickens allude to secession from the church? Ans. No—but I believe there was an understanding among them.”

Our remarks. The testimony of this witness we honestly think should fairly acquit the Rev. A. Pickens of every charge that was brought against him by Hicks, Sullins, & Co., for the plain reason that the witness told not what he knew, (for he knew nothing to tell,) but he only told *what he believed*. And the company in the prosecution have the brass to publish it to the world as *evidence*.

Now in a court of justice, where *justice* is the object had in view, a witness is not allowed to tell, in giving in his testimony, what he *believes* or *supposes*, but only what he *knows*.—But justice not being the object of Hicks, Sullins, & Co., *private opinions* would pass in their “*church court*,” as evidence, if they could only destroy their victim thereby. Of course, when we have such evidence of *injustice* and *corruption* as this case affords, public opinion should *enstamp* the seal of *condemnation* upon the whole procedure, as it would upon the blackness of despotism.

“J. R. Weaver was questioned. Did you at any time hear brother Pickens favor secession from the church? Ans. I think I did, in the sermon at the Ridge, before alluded to. Did you *understand* or *believe* that there was an understanding between Rev. A. Pickens and Wm. Fox, sen., at that meeting? Ans. I so understood it, &c. Did you *suppose* that he alluded to the Sons? Ans. I did.”

Our remarks. The last witness seems to have been acceptable to the prosecution although he knew nothing. 1st. He was twice asked the question as to what he *believed* and *supposed*, to Rev. A. Pickens favoring secession from the church. To each of which he gives an affirmative answer. This plainly shows that Hicks, Sullins, & Co., wanted *opinions* and *suppositions* for testimony. Now suffer us to illustrate. Suppose William Hicks should be indicted in Court for stealing

a sheep, and Andrew Pickens should be called in as a witness against him, and the Counsel for the State should ask the witness the following questions in order to convict the accused:

Counsel.—"Did you at any time hear William Hicks favor stealing a sheep?"

Witness.—"I think I did."

Counsel.—"Did you understand or believe that he stole a sheep?"

Witness.—"I so understood it, &c."

Counsel.—"Do you suppose that he alluded to stealing a sheep?"

Witness.—"I did."

Would it not be worse than mockery to call such testimony "*evidence*?" Now what friend to justice would not call such a procedure a perfect mockery? Every body would condemn it. But the reader can see that we have used in this supposition, the identical form of questions put by the committee to J. R. Weaver. Let William Hicks make the application.

"T. B. Dula was then questioned. Did you ever understand the Rev. A. Pickens to favor secession in his sermons? Ans. I did. He was then questioned as to the following certificate. He said it was true. Here it is.

"Buncombe Co. N. C.

"As I am requested to give the course pursued by the Rev. A. Pickens, at a meeting of his at Flat Creek School House, and to give words spoken by him, I think, [behold he only thinks!] that when he got to his appointment, it was about twelve o'clock. He walked into the meeting house, and after the congregation began to seat themselves for the services to commence, Thomas O. Roberts came in, stepped to the pulpit, took the said Pickens out to where there were others, and from every appearance they were holding strong consultations

After some half hour, or more, the said Pickens returned and commenced his services. After reading his text, he conveyed the idea that there was a time, not very far ahead, when he had his fears no man would be allowed to preach unless he had a classical education, and only a few would be allowed to read the scriptures. He said that there was a people that chose men to preach for them that would please their own carnal dispositions. He said there were parts of the scriptures that had been so translated as to destroy their proper meaning.— And he said that before he would do as some were doing, he would be burned at the stake. He also spoke of some alterations having been made in our Discipline. He also spoke of being badly imposed on, and he said that there was going to be a trial made to see if there could be a society formed there. He also stated that it had been said that they could not form a church. He then said that there was a church not far distant that they could attach themselves to, and that he was going too, but he intended to go step by step. I assure you that every unprejudiced person there that day, could see that his object was to cause a separation in the church. The meeting, I think was on the 8th inst. This was the conduct, and these the words, or in substance, by brother Pickens, on the occasion. Certified by me, this 23rd June, 1851.

THOMAS B. DULA.”

“The witness was further questioned: Did you understand him to say that he would go out with them?” Ans. “I understood him to say that he was where he had been, and would go out step by step.”

Next comes the certificate of E. E. Blackstock.

“I do hereby certify that I was at Flat Creek on Sunday, the 8th of June, and heard uncle Andy Pickens say that he approved of the course the seceders had taken, and that he was of them and with them.

E. E. BLACKSTOCK.”

—"William Fox, sen., was then examined. He was asked if brother Pickens ever favored secession at Flat Creek?" He answered in the *negative*. "Did he ever, at the Ridge, or any other place, encourage such a thing?" Ans. "He said at the Ridge, that I could do as I saw proper," &c. "Did you understand him to be in favor of the seceders?" Ans. "He would like to stay in the church if he could enjoy himself." "Did he ever reprove you?" Ans. "He did not." "Do you look upon him as being in favor of the seceders?" Ans. "No—not more than he is of other congregations with whom he meets."

Our remarks. Who would suppose upon reading the preceding testimony, that any committee of christian men would have ventured to give it as their opinion that the specification was sustained? But, strange to tell, they done so, and pronounced the old man guilty. Now suppose we were to admit that there was evidence to sustain the allegation (which we will never concede,) was there any thing at all immoral in such a course of conduct? Not at all. He had a right to favor secession from the church if his judgment and conscience led him to regard it as best—a natural right which every American holds, and the fact that a man has become a member of the Methodist Episcopal Church, South, does not and cannot divest him of it unless there is a gag-law in that church.

"Specification 2nd. His statements at Flat Creek, in which he said that he approved of the course of the seceders, and declared that he was with them, and was coming out "step by step."

"Evidence before the committee," so says Mr. Hicks.—What is it? We may suppose it is the testimony of the witnesses called up on the last specification. Now let the reader compare the two specifications together, and he will find they

are one in reality, and the questions put to the witnesses go to show that David Sullins and his committee so regarded them. But in order to make an impression that the faithful old minister, whom they were now about to sacrifice as their victim, was a very great sinner, it suited their purpose to make two specifications out of one, and of course, if testimony would sustain one it would the other, and if the committee found him guilty in one, it was bound to do so in the other. So much for the company in the prosecution.

"Specification 3rd. In advising A. H. Brittain, (if not others,) to withdraw from the church, and from his society, before he, (Brittain,) was tried."

"H. Barret was examined. Question. Did you ever hear the Rev. A. Pickens advise secession? Ans. "I heard Maj. A. H. Brittain say, that he and others would leave the church, and that Rev. A. Pickens was at liberty, and would be their preacher, &c."

"Marion Fox was asked if Rev. A. Pickens ever advised secession, or if he advised A. H. Brittain to leave the church? Answered in the negative."

"J. R. Roberts, examined. He stated that he never understood Rev. A. Pickens to advise secession—that he thought his course favored secession."

Our remarks. Here we have to record something wonderful indeed! Rev. Mr. Hicks tells us that *"the evidence in support of the 3rd specification was not thought to sustain it, either by the committee or the Conference."* How could this have happened? But listen to Mr. Hicks again. He says, *"there was one certificate in hand, which would have proven it true, but owing to certain circumstances, it was not read."* What a pity it was not read!! What could those "circumstances" have been? Could it have been a true or false certificate? Let the reader judge.

"Charge 3rd was taken up."

"Specification 1st. By publicly saying those ministers belonging to the order of the Sons are such as that he was not willing to receive the Lord's Supper at their hands—thereby impressing the minds of the laity, unfavorably towards those ministers."

Now to the testimony.

"J. S. Weaver was examined. He stated that the Rev. A. Pickens said that he was unwilling to receive the Lord's Supper at the hands of a minister who is a Son of Temperance."

"Rev. M. M. Weaver examined. He stated the same substantially as above, but thinks he alluded to brother Hicks, because he is a Son of Temperance, to the prejudicing the minds of the laity."

"T. J. Weaver examined. He stated that he believed the above (corroberated) as set forth."

"J. R. Weaver examined. He stated substantially the same with J. S. Weaver, &c."

"P. Roberts examined. He said that he made the statement."

"J. R. Roberts examined. Were you at Flat Creek? I was. Did you hear the same? I think I did."

Our remarks. Suppose Rev. A. Pickens did utter every word charged against him, and testified to by these witnesses, it could not be condemned upon any Bible principle. He was a minister as well as William Hicks or any other man. He had a conscience too, as well as others. If he conscientiously believed Mr. Hicks to be unworthy to administer the Lord's Supper, he had a right to refuse it at his hands; and as a free and independent citizen of Republican America, he had in common with all other men, a right to give his reasons for either his opinions or actions, when and where he saw

proper, in a religious point of view. Therefore, as Hicks, Sullins, & Co. brought Rev. A. Pickens to trial upon this specification, it was done without either Bible or Disciplinary authority. But they were the men that could do it.

"Specification 2nd. By charging both publicly and privately, that some of those ministers, viz: the writer of the Reem's Creek pamphlet, and the ministers who endorsed its contents, as well as the lay members, had been guilty of stating things about him which they knew to be false—things of such magnitude as led him publicly to represent them as the "blackest crimes."

"Evidence before the committee," says the Secretary. Now let the reader compare this specification with the first, under charge the 1st., and he will find that it is only a part and parcel of that same item; therefore, the same testimony is relied upon to sustain it, and therefore, the minutes say "the evidence is before the committee." Now, inasmuch as we have shown that the first specification is *false*, by overwhelming testimony, that scattered the evidence of Hicks, Sullins, & Co., to the winds, like chaff, of course, this specification just read, can only be regarded by the reader as *FALSE* also, when there is no testimony by which it can stand. We now introduce to the reader the 3rd and last specification.

"Specification 3rd. By endeavoring to make the impression on the mind of many, that certain items in the pamphlet above alluded to are false, thereby inflicting an injury on all those engaged in its publication and especially upon the writer of the pamphlet.

DAVID SULLINS, P. in C,
of the Burnsville Circuit."

July 25th, 1851.

Our remarks. The reader will find this last specification nearly as the former one, and covering precisely the same

ground, and hence it becomes apparent at once that the point had in view, by bringing these two specifications, was to acquit Rev. Wm. Hicks of the allegations that existed in the community against him, concerning his pamphlets, for it was commonly *reported* and *believed*, that his first and second pamphlets contained statements incompatible with truth.

Hicks ought to have been brought to trial for these publications, but how is a local minister to get at a Presiding Elder in the Methodist Episcopal Church? They are far removed from the reach of a local minister. Conscious of their own authority and safety, they can traduce the good name of a local minister, and if he only complain that injustice has been done him, why, forsooth, he is arraigned for trial and charged with "inflicting an injury on all those engaged in its publication and especially upon the writer of the pamphlet."

We now proceed to notice Mr. Hick's remarks upon certain points which he says are involved in, or come under the 2nd specification. But surely he would have done as well to have said they come under the 3rd, and those under the 3rd to have come under the 2nd. But here the points are jumbled together. As we find them so we must use them. Under this head Mr. Hicks says: "We are now brought to the examination of those items in the pamphlet, entitled 'The Way the Wind Blows,' which father Pickens says are false; and in doing so has sought to injure all who were concerned in its publication and especially the writer. Those items are particularly referred to in my certificate. See that and the following: 'Item 1st., of those denied by father Pickens, is on page 3rd., where he is represented as attacking certain young ladies, in rather an ill humor, by 'enquiry and reprimand.' [Turn back reader to the young ladie's certificates, and you will find they say nothing about an *attack*," or *reprimand*." Stick to the

truth, Mr. Hicks.] Item 2nd., is on page 4th, where the pamphlet speaks of certain opposers to the Sons, as being at the church when the Sons went there to organize their Division. Item 3rd., is on page 5th, where it is said that the Rev. A. Pickens and others, of questionable character, met at the church, either by express understanding, or by a strange influence, &c. Item 4th, is on page 12th, where it is represented that the Rev. A. Pickens, and Maj. A. H. Brittain made friends, &c. Let the reader keep these items in view and weigh the testimony."

Our remarks. Will the reader please turn back and read the two certificates of the five young ladies, and he will find from their account, that the behavior of Rev. A. Pickens towards the "young ladies" in question was entirely compatible with the office of the gospel minister. Three of them say, "We tried to reason him out of his perplexity, for we believed him to be angry, as his voice and language indicated." The other two say, "we believe he was mad for he trembled while he talked." Now, in all candor, what did Rev. A. Pickens say to these young ladies that could by any fair construction, be regarded as the language of anger? Nothing at all. If he used such language, they do not tell what it was. It would be very natural for young women, particularly if sensitive, when being found engaged as they were, to be told by an aged minister of the gospel, that the house of worship was not made to sew in," to feel that their conduct had given offense, and to suppose that such a gentle admonition proceeded from anger. Mr. Hicks says in his first pamphlet, that Rev. A. Pickens, (if we do not mistake his language,) "made a rude attack upon the young ladies."* Now this is what is denied on the part

* "An attack on certain young ladies by enquiry and reprimand."—Hicks
 CERTIFICATE

of the accused, and if the reader will turn back to the testimony of the young ladies, he will find from the evidence they afford themselves, that upon the occasion alluded to, every word and action of Rev. A. Pickens, was precisely such as would be becoming in any minister of the gospel, under the circumstances. For who would not feel excited in his feelings upon finding a house of worship for which he had done much, desecrated by being prostituted to secular purposes, such as a house to sew in, particularly if he had in his heart a zeal for godliness? What impartial christian with all this weight of testimony before him can doubt for a moment that Rev. Wm. Hicks done justice to truth, when he asserted that Rev. A. Pickens made "a rude attack upon the young ladies." Therefore, so far as this is concerned, his pamphlet ought to stand convicted of *falsehood*.

"Item 2nd., on page 4th, pamphlet called "The Way the Wind Blows," speaks of certain opposers to the Sons, as being at the church when the Sons went there to organize their Division."

Our remarks. Let the reader bear in mind that we only have Wm. Hick's version of the statement in his 2nd pamphlet, which is said to be so objectionable. Not having the famous document at hand, we only take what he says in his 3rd pamphlet for our guide; as to his accuracy in statements we presume the reader has already made up his opinion.

Now Mr. Hicks, bring up your testimony. Here it is.

"Wm. R. Baird was examined. He states that when the Sons arrived, with others for the organization of the Division, that Rev. A. Pickens was in the pulpit, and others about, or in the church."

Our remarks. This witness proves a little too much. He states positively that Rev. A. Pickens was in the pulpit, but the

"others," he speaks doubtful about. For, says he, they were "*about* or *in* the church." If he knew they were "*in*" the church, he knew they were not about the church. If he knew they were about the church, he knew they were not "*in* the church." So he tells a lame tale at best. But don't forget, gentle reader, that Mr. Hicks, in his pamphlet, had said they (the opposers to the Sons,) were in the church, and in writing down the evidence of this witness, he underscored the word "*in*," in order that the printer might print it in italics, as he no doubt believed that would make it at least look *stronger*.

"Rev. M. M. Weaver examined. He stated that when he and others arrived, there were a good many persons at, or near the church, some of whom were supposed to be in the opposition. He said that he heard them speak in opposition."

"A. G. Haren, stated that the above was substantially true."

Our remarks. The last two witnesses testify that there were a good many persons at, or near the church, some of whom were *supposed* to be in the opposition. "*At or near*," differs from "*about or in*." But let them settle the matter themselves. Bring up the next best witness.

"R. B. Vance examined. He stated that when he and others arrived at the church, the Rev. A. Pickens was in the church, and that others came in immediately after."

"J. T. Weaver examined. He stated substantially, what the last witness did."

Our remarks. The last two witnesses won't do. They sustain not the pamphlet, Mr. Hicks. Call up better hands to the bar, or your pamphlet must take a trip on the "*under-ground rail road*."

"Two certificates were read as proof, as follows: We do hereby certify, that when the greatest number of those who became members of the Reem's Creek Division, (at the time

of its organization,) together with some of the members of the Asheville Division, got to Salem meeting house on the evening that the said Division was organized, there was a number of persons at the church, the most of whom were known to be dram-drinkers and drunkards, and opposed to the Sons of Temperance; in addition to some three or four who had met there some time before the hour fixed upon for organizing, to fix up the church a little, these latter were friendly to our order.

R. V. BLACKSTOCK,
N. BLACKSTOCK.

May 21st 1851"

"We do hereby certify, that when we got to Salem meeting house, on the evening that Reem's Creek Division was organized, there was several persons present, known to be dram-drinkers and drunkards, and opposed to the Sons.

J. M. ISRAEL,
W. W. McDOWELL,
J. G. SAMS."

May 30th 1851.

Our remarks. We object to these two certificates, because they both bear date about two months before the date of the charges; of course this proves most conclusively, that they were not written for trial; but if written for trial, proves that the foulest corruption was practised. But suppose we admit for a moment that the certificates were fit to be presented on trial, what do they prove with regard to the item under consideration? Why, just about nothing. We are not told who the "opposers" of the Sons of Temperance were, and one of the witnesses, Rev. M. M. Weaver, speaks of "some who were supposed to be in the opposition." Every thing is lacking here to make out the case.

1st. Who the "opposers of the Sons of Temperance," were.

2nd. When did the opposers arrive?

3rd. Who were the Sons, and at what period did they arrive?

The proof is plain that Rev. A. Pickens was there at the time and place stated, but that is all that the evidence will bring up to the light of truth. The Sons, it seems, came in different companies, hence there is a vagueness here, that Mr. Hick's evidence fails to unravel, and the result is, nothing at all is proved, except that Rev. A. Pickens was at the church when the Sons arrived, which no body denies.

But let us listen to Mr. Hicks himself on this point, and see how he "*wriggles*," and "*flounders*," on page 39. "The evidence adduced in support of the above item, shows that when some three or four, who were friendly to the Sons, went to Salem Meeting House to fix it up a little, on the evening that the Reem's Creek Division was organized, there was no one there but the Rev. A. Pickens, [this has been admitted all the time,] that when another company (and larger than the former) those persons in the opposition were "*at*" and "*near*" the church; and when another company arrived, some of those opposers at least, were "*in*" the church, so says Wm. R. Baird, (not so; Wm. R. Baird does not say "*opposers*," he says "*others*."] and W. W. McDowell told me the same. I got my information from the last company (I suppose,) hence in writing my first pamphlet, I said those persons were "*in*" the house. This was said to be a mistake by father Pickens, in the presence of some who arrived with the first two companies and they did not correct it. Hence, when I wrote the second pamphlet, I stated that those opposers were "*at*" or "*near*" the church when the Sons arrived, and appended a note, correcting my first pamphlet, in this particular. I also corrected it in the second edition of my first pamphlet. But father Pickens said the second pamphlet was false, in representing that

the opposers were there (or near) when the Sons arrived. If the above testimony does not prove that those persons were "at or near the church," when the Sons repaired to that place to organize their Division, then the pamphlet is wrong in so representing it, and not else."

Our remarks. Mr. Hicks finds himself sadly in confusion on this point. Neither he, nor his witnesses have defined who the *opposers of the Sons*, were nor have they told what constitutes an "*opposer to the Sons*." If a man takes the field openly, by writing and speaking publicly against them in order to block up their way as a fraternity, of course, we must regard him as an opposer—but if he only holds or entertains sentiments the opposite of theirs, and does not take the field of active, public opposition against them, it would be unjust to call such "opposers." But Hicks has ensnared himself here, by his effort to make two specifications of one. The testimony on the next item will show off his tactics, and as he has failed to prove his point in this item, let us follow on to the next.

"Item 3rd, Pamphlet "The Way the Wind Blows," page 5th, where it is said that the Rev. A. Pickens, and others of questionable character, met at the church, "*either by express understanding, or by a strange influence,*" &c.—Hicks.

Now then, come up to the bar and testify and we will attend to your talk.

"A. G. Haren stated that there was an understanding that the Sons were to be opposed in their organization, and that he came to see the fun of it. He also stated that he met Litteral, the Gills, P. Black, and others, and that some of them were dram drinkers, and that they said that they knew Rev. A. Pickens was at the church."

Our remarks. This witness "can't quite come it." Not one word does he tell that will bear upon the item. Not one

word does he tell about "*an express understanding*," or "*strange influence*." His testimony would have fitted better if put in at some other place.

"The certificate of A. A. Williams was read. I do hereby certify that I was at the corn shucking at A. J. Gill's, on the day that the Reem's Creek Division was organized at night and heard the company say that the Rev. A. Pickens was going to oppose the organization that night.

May 29th, 1851."

A. A. WILLIAMS.

Our remarks. Now gentle reader notice the manner in which these two last witnesses testify. They do not tell what they know about the "*express understanding*," or "*strange influence*," that Mr. Hicks say brought Rev. A. Pickens and the dram drinkers together to oppose the Sons, but *they only tell what they had heard*. Alas! for the cause of Mr. Hicks!

"Certificate of R. H. Davis, which he said was true, was then read as follows: I do hereby certify that I was at the corn shucking at A. J. Gill's on the day that Reem's Creek Division was organized at night, and there heard the company (several of them) say that the Rev. A. Pickens was to be at the church that night, to oppose the organization, and that they were going over to see that he got fair play. Some of them said that they would fight—that *blood* would be spilt if they undertook to put uncle Andy out.

May 29th, 1851."

R. H. DAVIS.

Our remarks. The two preceeding certificates are of the patent right order of Hicks, Sullins, & Co., that is, the dates show that they are much older than the charges—they bear date, May 29th, and the charges are dated July 25th. Although these certificates were born out of wedlock, and destitute of legal parentage, still they prove nothing. *Not one word do they say about an "express understanding," between*

Rev. A. Pickens and any body else to meet at the church to oppose the organization of the Sons ; nor do they even name any "strange influence" as operating, that brought them together. They only tell what they heard some body say!! Hearsay evidence admitted on the trial of a minister of the gospel, in the Methodist Episcopal Church, South!! Why, surely, religious and ministerial character must be quite common and low in that church, that Madame Rumor is permitted to come into court and prattle with her noisy tongue! But something had to be done to save Mr. Hicks from sinking, and this was about all that could be done—it was the best evidence he had, if it was the common hearsay-tattle of the neighborhood. But we suppose that in Cavy Sullin's court it was quite a lawful commodity.

Let us have more testimony. Here it comes.

"Certificate of James H. Weaver, was read as follows: I do hereby certify that A. J. Gill and I, were talking a few days before the Reem's Creek Division was organized, about the propriety of organizing in the church. He (Gill) remarked that Andrew Pickens, as one of the Trustees, would oppose the meeting, for the purpose of organizing a Division in the church. I said that if pickens was in the church when they assembled, and did not give way for them, he would be forced out of the house. Gill said that there would be more to be forced out besides Pickens; and added, that if he (Gill) were there, and they undertook to force any body out, there would be blood spilt; that he had a right to go into that church, and would ask no man any odds.

May, 1851

J. H. WEAVER."

Our remarks. This is another patent-right certificate.—Look at its date; that tells a tale. But what does it prove? Nothing, but what A. J. Gill said. It does not even prove

that A. J. Gill's information came from any reliable source at all. For any thing the reader knows A. J. Gill may have dreamed what he says about Rev. A. Pickens; and no man can avoid dreaming, and some men tell dreams. The above certificate is full of Hicksism, from beginning to end—that is proves nothing.

"Certificate of Joshua Haren was read as follows: I do hereby certify that to my own knowledge, it was well understood by the people of this neighborhood, that the Reem's Creek Division was to be opposed in its organization by the Rev. A. Pickens at Salem Meeting House, and that I sent him word by his daughter, a few days before the time of organizing, to stand up to his rack, and not let them organize there—that I would be with him there—and the day after the organization he said to me, 'I thought you were to have been here yesterday evening.' My opposition was from prudential reasons."

his

JOSHUA HAREN.

mark.

July 30th, 1851.

Our remarks. This last certificate is quite a novel thing indeed to read in committee in order to prove there, that Rev. A. Pickens and others (dram-drinkers or drunkards I believe Mr. Hicks means) met at the church by "*express understanding*," or by a "*strange influence*." He says, "it was well understood in the neighborhood that Rev. A. Pickens was to oppose the Sons in their organization," but he does not tell how, or by what means this was known. As to an understanding between Rev. A. Pickens and others on this point, he tells nothing—for, we suppose he knows nothing.

He does indeed say "it was well understood by the people of this neighborhood that the Reem's Creek Division was to be opposed in its organization by the Rev. A. Pickens, at Sa-

lem Meeting House," and that he had "sent him word to stand up to his rack," but all that proves nothing as regards the specification. He does not pretend to say how this understanding about the opposition to the Sons was effected—whether or not, it was "*express*." And any word he might see proper to send to Rev. A. Pickens can have nothing to do in the matter. The reader then can see that the entire testimony on this point is nothing but *Hicksism and chaff*, in toto.

"Item 4th, of the pamphlet, where it is represented that the Rev. A. Pickens and Maj. A. H. Brittain made friends."

Now then, come up gentlemen, and we will hear your talk.

"Allen Fox examined. He states that Maj. A. H. Brittain took offense at a sermon Rev. A. Pickens preached at Flat Creek. He thinks they are now friendly."

"The following certificate was read: I do hereby certify that for some twelve months previously to the time that Maj. A. H. Brittain spoke against the Sons at Flat Creek, he and Rev. A. Pickens were at enmity. W. T. BRITTAIN.

July 2nd 1851"

Our remarks. The last two witnesses don't quite come up to the point. They do not pretend to tell us *how* they knew, or by *what* they knew the parties to be at variance, and as to come up to the point, and tell us when, where, or how, they made friends they do not—they entirely dodge off. 'Tis true, Mr. Fox tells us, "he thinks they are friendly." But that is nothing to the point. Suppose I should say I think Mr. Fox has three fingers more [on one hand than the other. Every body knows that could not be regarded as evidence. Even so with Mr. Fox's testimony.

P. Roberts examined. He stated that Rev. A. Pickens and Maj. A. H. Brittain were rather at enmity after the said sermon was preached."

Our remarks. What reasons had Mr. Roberts for saying those two persons "*were rather at enmity*?" He does not pretend to tell us. Did they ever make friends? He says nothing about that.

"Rev. M. M. Weaver, J. T. Weaver, and J. R. Weaver, all stated that they knew nothing of the facts, as stated by the foregoing witnesses."

Our remarks. The above is all the evidence produced upon trial before the committee, to sustain the specification. Who could, with such chaff, then, as the above testimony affords, have pronounced the item in the court, sustained or proved? But, do not be surprized gentle reader, Mr. Sullin's committee declare it as their opinion that it was *fully sustained*. Wonderful indeed! But Wm. Hicks said of the testimony, "the above is ample." Let us then not be surprised. We now proceed to notice a certificate produced by the defense before the Quarterly Conference, when the case was brought up there for final adjudication. The witness is Major Brittain himself who of course knows what is what in the case. Hear him.

"This is to certify that there never was a cross, or hard word passed between myself and the Rev. Andrew Pickens in our lives, to the best of my recollection. We neither had a falling out nor a making of friends.

August 5th, 1851.

A. H. BRITTAİN."

Our remarks. Every body who reads this certificate of the Major, must regard it as conclusive, Hicksism to the contrary notwithstanding. But Mr. Hicks, it seems, had another certificate which he did not deem proper to present when the case came up in the Quarterly Conference, but he has seen fit to put it in his pamphlet. Perhaps the reason why it was not brought before the Quarterly Conference, is to be found in this: "*Caution is the parent of safety.*" Here it is.

"September 11th 1851. I do hereby certify that from all I have seen and heard, at different times, the Rev. A. Pickens and A. H. Brittain were in a state of the most bitter enmity for no short length of time, and that what the Rev. W. Hicks has written concerning their enmity is *true to the letter*, and cannot be gainsayed. In witness whereof, I subscribe my name.

MIRA B. BRITTAİN."

Our remarks. This certificate does not tell us what was "seen," or what was "heard." One thing is evident from its language, and that is, *it was written to save and defend the falling reputation of Wm. Hicks.* And we are fully persuaded that Mira B. Brittain never penned it, although she may have signed it. In every respect it is chaff, as applied to the case. And as it was read neither before the committee nor the Quarterly Conference, it could have had nothing to do with the decisions made in the case.

We have now gone through with our review of the whole amount of evidence produced against and for the accused, both before the committee and also before the Quarterly Conference, except one certificate signed "Wm. Edwards," produced by the defense before the Quarterly Conference. As the evidence *against* the accused, is such as to satisfy everybody of innocence of the accused upon the point, we deemed it useless to pen down Mr. Edward's certificate.

Now then, reader, you have heard all this array of testimony brought up against Rev. A. Pickens, the old gray headed minister, of forty years standing, and you have looked at it, as we have been reviewing or analyzing the same; and now you are brought to the verdict of the committee. But don't be surprised! Do not be surprised!! They had their work to perform. Wm. Hicks must be saved or he must sink. If a victim could not be sacrificed, poor Mr. Hicks would be a ruined man.

Now then, let us hear the verdict of the committee of Hicks, Sullins, & Co. Here it comes in all its shame.

“We, the committee appointed to investigate the charges preferred against Rev. A. Pickens, beg leave to make the following report, viz: after weighing and duly considering all the testimony in the case, we agree that the evidence fully sustains the charges.

JACOB REYNOLDS.

JACOB WEAVER,

J. S. BURNETT.

R. B. VANCE, *Sec.*”

Well now, gentle reader, you have read all the evidence in the case and heard in conclusion this most extraordinary report of the committee—no doubt, but you are more than astonished to find that these three committee-men had the effrontery in this community, to say in their verdict that “*the evidence fully sustains the charges.*” But, mark you gentle reader, they had their master’s work to do and must not shrink from the task. Major Brittain had been sacrificed, but still William Hicks was not redeemed from his ridiculous dilemma. Another, and older victim was needed. Rev. A. Pickens was the man. He must be sacrificed upon the altar of Hick’s ambition, or the Presiding Elder must sink. The men were selected for the work, and the work was done. Here is its history. Alas! Alas!! for religion, when such deeds are done by men professing to wear its sacred mantle. If such conduct, or such actions had taken place in Barebone’s parliament, some apology might have been framed for it, on account of the darkness of the age, or the ignorance of the times, but in this case, it must be evident to the mind of the reader, that malice is the only plea that truth will admit.

Let the reader bear in mind that this shameful church trial, so called, took place on August 6th, 1851, while Rev. A. Pick-

ens was confined at home by sickness. He was suspended by Rev. David Sullins, until the next Quarterly Conference which was to meet on the 13th of September, before which time brother Pickens seen proper to unite himself with a society of Seceders, who had organized themselves into a Methodist Protestant Church, according to the constitution of said church—and said church with its minister, was regularly recognized and received in a few days afterwards, by the Quarterly Conference of Cleaveland Circuit, as a *constitutional Methodist Protestant Church*, duly organized, Wm. Hick's letters of *menace*, to the ministers, and Quarterly Conference, to the contrary, notwithstanding.

On the 13th day of September, 1851, the Quarterly Conference for Burnsville Circuit, met, and in addition to the report of the committee who had acted on the trial of Rev. A. Pickens, Rev. David Sullins handed in another charge against the accused. Here it is.

“Charge 4th. With contempt of the constituted authorities of the church.”

“Specification 1st. In preaching between the time he was cited to trial, and the time of the investigation of his case by the committee.”

“Specification 2nd. In preaching since his suspension by committee.”

Our remarks. Does a mere citation to trial upon an accusation, strip a man of rights and privileges without any trial, in the Methodist Episcopal Church, South? If it does, we do not understand very well the use of trying a minister, as according to the strange doctrine, his functions had been taken away from him by the mere citation. What wonderful powers these traveling preachers of the Methoeist Episcopal Church South, claim and exercise! But from what had been devel-

oped upon our review of the proceedings of the trial in the committee below, the reader no doubt is prepared, very well, to understand this last charge in the Quarterly Conference. Rev. Wm. Hicks, tells us in his 3rd pamphlet, that "A. G. Anderson and Rev. Jacob Weaver, were then examined with regard to the truth of the fourth charge preferred against the Rev. A. Pickens." He does not inform his readers what these witnesses said, but simply tells us their testimony "was conclusive of the fact, that the Rev. A. Pickens had preached as so charged ;" but in the hurry of business, after the session had been protracted to a late hour at night, the vote was not taken on those specifications, and the general charge. So the charge rests." This is strange business indeed, as the testimony had been heard ; but, perhaps, as the arrangements of Hicks, Sullins, & Co., were sufficiently settled to secure the old minister's *condemnation*, they thought it a useless vote, to vote on the last charge. Mr. Hicks again tells us :

"The evidence being closed, for and against brother Pickens he (the said Pickens) proceeded to make his defense in person. After which, the preacher in charge, made a speech in behalf of the church, and the accused replied."

"The decision of the committee in the case of Rev. A. Pickens, was confirmed ; and, on motion, the said Andrew Pickens was expelled from the Methodist Episcopal Church, South. Whereupon, the Presiding Elder announced the said expulsion to the Conference in due form ; and A. Pickens, stating that he would not appeal to the ensuing annual Conference, the Presiding Elder, demanded his credentials, which he refused to surrender."

Signed,

W. HICKS, P. E.
DAVID SULLINS, P. C.
J. H. R. PATTERSON L. D.
THOMAS GIBBS, L. E.

ELISHA GARLAND, L. P.
 J. C. KEENER, St.
 DAVID PROFFIT, St.
 J. W. McELROY St.
 A. G. ANDERSON, St.
 IRA CROUDER, C. L.
 R. F. BAKER, St.
 H. P. CORN, C. L.
 GRAY BRIGGS, St.
 MICHAEL KELLER, C. L.
 GUTHRIDGE GARLAND C. L.

J. W. McELROY, *Special Secretary.*

September 13th, 1851."

The preceeding array of names in the form of official signatures, are appended to the final action of the Quarterly Conference, as if to impart solemnity to the occasion; and, fortunately for the cause of truth and justice, the public thereby are enabled to find out who the characters are; that had the unblemishing effrontery thus to undertake to sacrifice the aged minister of forty years standing upon the altar of Wm. Hick's malice, in order to save him from that dilemma in which his own conduct had placed him. We will simply remark here, that Rev. A. Pickens had no right to take an appeal to the Annual Conference, because he belouged to another communion at the time, and upon the same ground he had no right to make any surrender of credentials upon the demand of Wm. Hicks.

The reader has now gone over the history of these proceedings, and there is but one more item relating to the trial to which we are disposed to call attention, and that is the manner in which the committee of trial, and also the Quarterly Conference were composed.

1st. The committee of trial was composed of three local preachers, chosen by the preacher in charge, who was also the

prosecutor, as well as judge in the case; the accused having *no right* to object to any one of the number upon any grounds. This is old Methodist discipline.

2nd. The Quarterly Conference was composed of fifteen members including Wm. Hicks, and David Sullins, and ten of the body were Class-leaders and Stewards. Now let it be borne in mind that Class-leaders are always appointed and removed by the preacher in charge, at his will and pleasure, and no man allowed to say yea or nay, and the Stewards are always *nominated* by the preacher in charge, and elected by the Quarterly Conference, it becomes at once apparent that in the Methodist Episeopal Church, the preacher in charge *will find no difficulty* in making out a majority to carry any measure he may desire. And therefore, upon this same principle, the reader will be able to find the key by which to unlock the mystery of the result of the trial of Rev. A. Pickens.

The conduct of Wm. Hicks has been prominent throughout these pages. We first find him *lauding the purity* of the character of Rev. A. Pickens. In the next place we find him endeavoring to shift the blame from his own shoulders, and striving to throw it on the shoulders of Rev. A. Pickens. In the next place we find him figuring away in trying to sacrifice Maj. A. H. Brittain, a member of church, in order to save himself from the odium which his conduct was bringing down upon his own head. Again, we find him all the time printing and circulating pamphlets and circulars, traducing and villifying men better than himself. All these things making his own case grow worse, we find him at last bringing about, and effecting the trial and expulsion of Rev. A. Pickens. And, finally, although wearing the office of a minister of the gospel, when all modesty had been lost, and all refinement of feeling had been abandoned, we find him, *condescending to*

the level of a scavenger of scandal, by publishing in his pamphlet the trial and so-called expulsion of Rev. A. Pickens (the minister so much his superior in usefulness,) and circulating the same through the country to the prejudice of that venerable, long-tried, and well known man. Is not this narrative sufficient to cause the blush of shame to suffuse on the cheek of every lover of justice or religion? Alas! for the church!! Alas for christianity when her ministers thus abandon their calling.

We regret that we are compelled thus to record the misconduct of one whose actions should have been in unison with his office, *but striving to do justice to the truth, and defend the innocent, we have written what we have written*. Hick's pamphlets and circulars were too numerous in the country, and too little identified with either truth or justice, to suffer them to pass without a reply. Hence we have written.

But one more item of Hick's 3rd pamphlet will be noticed and then we shall close. It stands on page 52, and reads thus:

"It would seem that the North Carolina Methodist Protestants thinks that a minister once made cannot be *unmade* except by themselves! Have they not compromised the character and integrity of their church by their course in Buncombe? But an apology suggests itself: a large number of their ministers and members were where the Quarterly Conference of the Burnsville Circuit left father Pickens, when the Methodist Protestant Church took them up, and it is natural and meet, that they extend to him a brother's hand, and a brother's welcome."

Our remarks. This paragraph is false and slanderous. And I declare its character to be such before the world. The Methodist Protestant Church in North Carolina numbers some

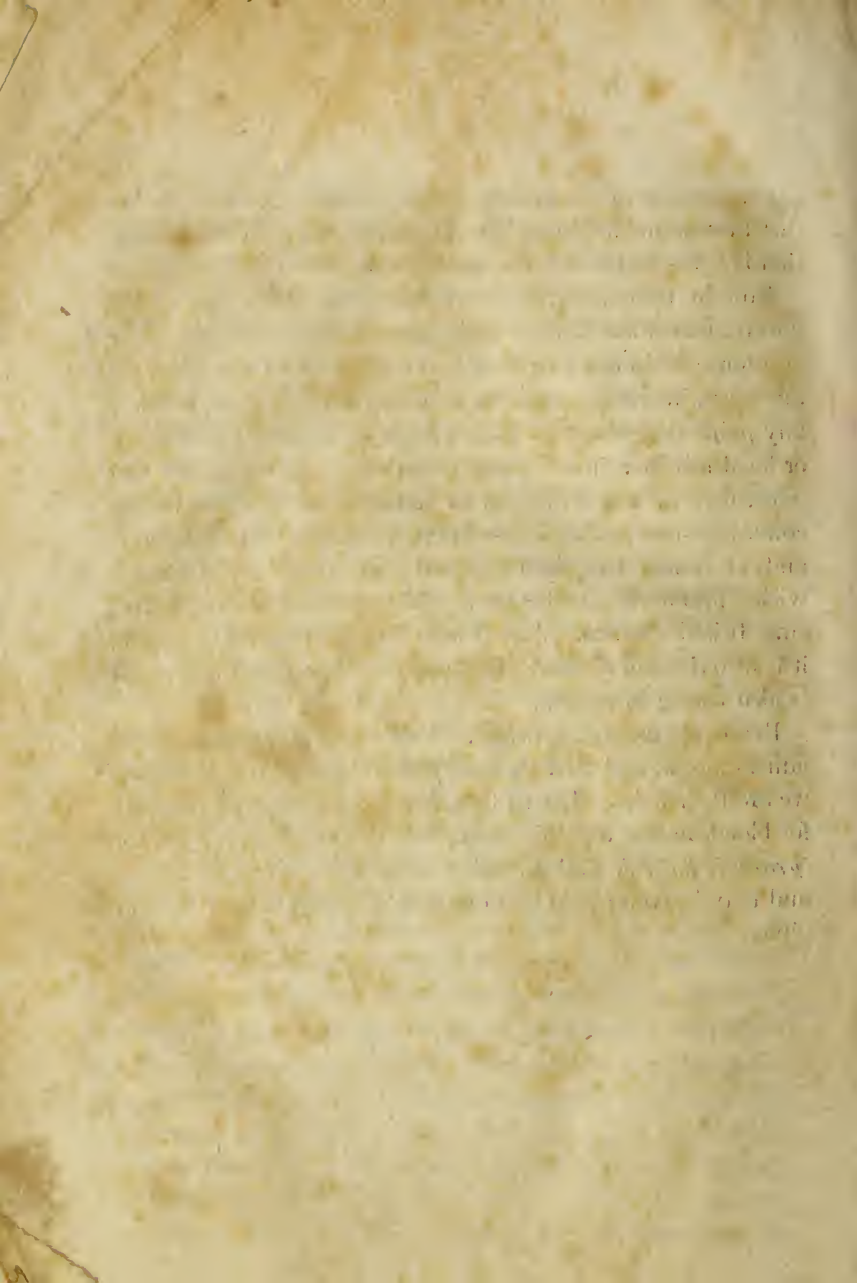
thing over 5,000 members. The ministry belonging to the Annual Conference numbers 29. I think I am acquainted with every one of them personally. And I here declare from my personal knowledge, that but two of them only, were regarded or looked upon as expelled by the Methodist Episcopal Church from her fellowship. One of them, Rev. C. Drake, was expelled thus: he had adopted the sentiments of the Methodist Reformers, and desired a change in the government of the church, so as to admit of republican principles in the system. This was an offense. Suspicion had not blown her foul breath upon his moral character. But the preacher in charge came around, called for the class-paper, made a new one, leaving off the name of the minister, and called him expelled!! Was he expelled Mr. Hicks? (See history Methodist Protestant Church, page 220.) The other one to whom we alluded was expelled, but we know nothing about the transaction. Here then is one minister among us turned out by the "scratch law," and another that had been expelled, I know not how, nor for what. Mr. Hicks pretends that Rev. A. Pickens was justly expelled from the ministry. I deny it, and I suppose numbers of the communicants in the Methodist Episcopal Church do the same. He came into the Methodist Protestant Church in connection with a constitutionally organized church, received by the Cleaveland Quarterly Conference. But the shameful feature in Mr. Hick's statement, is the assertion that "a large number of the ministers and members of the Methodist Protestant church, were where the Burnsville Quarterly Conference left Rev. A. Pickens." Well, we have to say there were two ministers—the case of one has a place in history—and we have heard of only two laymen, Maj. A. H. Brittain and P. W. Edwards.

Now then, in conclusion, if these four persons form "a

LARGE NUMBER of the ministers and members" of the Methodist Protestant church in North Carolina, Mr. Hick's declaration is true—but if not, his assertion is false and slanderous.

Now in conclusion, gentle reader, what think you of the government of the Methodist Episcopal Church, South? Have you not seen in this narrative how easy it is for the itinerant ministers, in whose hands the whole power is lodged, to carry any point they choose. If they wish to expell any member, or local minister, in order to get him out of the way, they can select their men to do it, and he had no right to object, to any committee-men on his case—his worst enemy may sit upon it and he cannot have him removed if the preacher in charge wishes him to sit. Is this the republicanism of America? No, sir. It is despotism. And if republicanism be right in State, it is also right in church. If despotism be wrong in State, it is also wrong in church.

Reader, pause and consider. You are an American. Our fathers fought and bled for liberty both civil and religious, and we are their heirs. Let us then, love both alike, and contend for blood bought republicanism, both in church and State, for *tyranny is hateful*, and *despotism abominable*, wherever found, and may heaven forbid that our shoulders should ever support either.



APPENDIX.

I wish it to be distinctly understood that when we met at Salem Church, on the day of A. H. Brittain's trial, it was to attend to the business of the church, or at least that was expected by the greater part of them that were there—but it was soon discovered that Hicks and Ragan, and others, cared but little for the church, so they could get the Sons of Temperance promoted. I will now show the reader how they treated A. H. Brittain. In the first place, Maj. Brittain presented a resolution at Flat Creek school-house, when there was a meeting there for the purpose of compromising the difficulty, as Hicks said that had lasted sufficiently long. At that meeting Maj. Brittain gave Hicks his sop. He there took up the Bible and proved that he had violated the law of God, and then took the Discipline and showed where he had violated the rules of the church, and after they had gone through the debate, the Maj. then presented some resolutions, and had them adopted. The offensive one was: "*Resolved*, that we will not support any preacher, (naming the various denominations,) that will go into reveling and idolatry. I believe the whole assembly voted for its passage except Hicks and Jacob Weaver, (perhaps one or two more, but I am not certain that there were any more.) Is it reasonable to suppose that there is, in christendom, a man that would oppose that resolution? Does not his and Weaver's conduct prove to the world that they were guilty of such con-

duct? How much like Hal and his prophets!! Major Brittain did not speak evil of the ministers of Christ, but ministers of idols. He did not inveigh against discipline, but against those who violated the rules of discipline. Instead of inveighing, he was trying to protect the rules. Here, let it be observed, the power that belong to the ministers of the Methodist Episcopal Church, when they become offended, those who give the offense, have but little chance; and those who will keep in favor with the Preacher, can do what they please, and it is hard to get them out of the church.

Let the reader examine the charges. Hicks says in substance, but the question is, what produced the substance? What did Brittain say? Hicks says in substance. It brings to my mind what the reader may find recorded in 2nd Thesalonians, 2nd Chapter, 4th verse. He seems to think that he can make a substance out of nothing. I think that the reader is puzzled to find out upon what those charges are founded—or what evidence the committee had to find him guilty. The fact is he was cleared by the committee, but in substance was found guilty by Ragan; for, if I am not mistaken, (and I do not believe that I am,) the committee had cleared him on the two first, and was about to clear him of the third, but Ragan said to them that if they did not find him guilty on the last charge, he would keep them there all night, and one of them lived 12 or 13 miles from the place, and had to go home that night, and it was then getting dark. I learned this from one of the committee.

It was contrary to all laws, both civil and divine, and I heard Hicks tell A. H. Brittain, that Ragan had no rule for staying with the committee. But Preachers have their own way of doing business.

When the evidence was given in, they called on J. S. Weaver to plead in behalf of the church. I then objected to that course, by saying that the Preacher in charge, if he wished to do so, could give the committee such instruction as he might think was proper to give them; but Hicks said, "I say it shall be so," or words to that effect. A new thing under the sun for a Presiding Elder to act as Class-leader, and Circuit Preacher, and be Judge in class, and circuit, and Quarterly Conference, and to be his own witness. I wonder who could not prove every thing he wishes, when he can write out his own certificate, and write certificates for others, and get them to sign them, just to suit his own purposes?

Hicks complains of Maj Brittain and myself, trying to injure him. Did any person ever hear Brittain or myself say a disrespectful word about him till after he had commenced his diabolical crusade against us, in trying to destroy my character as a minister of the church, and because he could not do it, he thought he would try the sympathy of the people, by complaining that he was a stranger. Ought he not to have known how strangers ought to behave themselves in order to be respected, and not act like some run-mad simpleton, that had been raised where people did not know how they ought to behave? But, I suppose he must be excused, for it seems because he is Presiding Elder, every body must pull off their hats and bow to him. Major Brittain and the old minister had too much sense, then, to disgrace themselves to satisfy such a creature as Wm. Hicks. I have lived to be old and gray-headed, and have seen a great many things, and a great many men, but I never have seen a set of men so completely under the control of the scarlet beast on which the woman sat, as Hicks and his party was, and to thirst for the blood of Saints under the pretence of doing good. Hicks complains of my

trying to injure him. I call to the heavens above, and to the earth beneath, to bear witness if I did not give him every evidence that a man of God could ask, to prove to him that I regarded him as a minister of the gospel, until he commenced his crusade to try to sacrifice my standing and my character and the character of my family, and because I undertook to defend myself, he then commenced, like the suborned man, Acts vi. 11, 12, 13. I suppose he thought he would bring the difficulty to a close, by stoning me to death; but in that he was mistaken—I am still at my post, and there I hope to be found when the Great Head of the Church shall send his angel to bring my discharge. But I suppose Hicks and the Weavers, and others, thought they would drive me away, as they could not entice me away, and get the glory of being popular themselves. This one thing I can say, that I never tried to rise on the downfall of others. Hicks talks much about his compromise. I still told him that I had no compromise to make, for I did not believe that I had done any thing that had interrupted the church, and those things that had interrupted the church he had brought there, and ought to take them away, and all things would be right again.—But that was not what he was after—but to compell me and others to submit to the Sons of Temperance. This I did not feel willing to do, for I never felt bound to submit to the Sons of Temperance. Although I might have spent my opinion in full about the Sons, what was that to the Methodist Episcopal Church? Is it not my duty, as a minister of Jesus Christ, to preach against every thing that I thought was wrong? If I am sent of God to preach, am I not commanded to “cry aloud and spare not?” But I suppose Hicks thought that the Sons of Temperance was too holy for me to meddle with, but would be pleased if I would lift my voice against the Baptist, or

Presbyterians, and destroy their moral character, even if it was by falsehood—he would have stood by me, and defended me, but we must infer that he esteemed the Sons of Temperance higher than the church. I ask why he did not suppose that I alluded to Methodists or Methodist preachers? that would have seemed more consistent with good sense, and then bring me to trial for a breach of Methodist rules. But Hicks, as little sense as he has got, happened to think that if he took the course of justice and truth, his Baal and his prophets would be put to death, therefore, he had recourse to stratagem and falsehood, and that he well knew, and so did his party, and I believe all the country around believed it to be the case.

I will now give the reader the sum and substance of my speech; as it cannot be expected that I could give it verbatim, I will give it so as the reader can discover what gave the offense. When J. S. Weaver commenced his defence of the church, according to my best recollection, he said that he would have to go to “soap-making,” and I suppose that his mother had taught him that the first ingredient that was necessary, is *lye*. I suppose he thought that Hicks had provided all the materials, and he had been taught the rules of composition by his mother. He could make “soap,” but she had not learned him the rules of composition. After he had made his remarks about “soap-making,” he took the Bible, and read about “speaking evil of dignitaries,” and then took the Discipline, and read “speaking evil of Ministers, and Magistrates,” and then tried to impress the minds of the committee, that he (Brittain) was guilty. After he was done, Brittain called on me to speak. I then took the floor, and after some preliminary remarks, I took up his arguments and followed him through them, and I believe I satisfied the committee that Brittain was not guilty of the charges. I then commenced

my remarks which gave the offense. I said to them, notice the difference made between myself and them. I was there and heard what was said, and I took no offense, for I knew that I was not guilty, and if they are not guilty, they need not be offended, but, said I, they may say what they please about me, and things that are as black as darkness, and they pay no attention to my character—they do not bring them to trial for speaking evil of me. At that time Hicks rose up and asked me who I alluded to? I said to him, sit down till I am done, that is the way you always do when I am speaking; I said to him the second time to sit down, but he still stood there, with his indignant looks, and said he did not know that any body or any of the members, (I won't say which) had said any thing about me. I do confess that I was astonished to hear him say such things. I then thought I would bring him to his recollection—I still faced the committee, and said "they have said things about me not only as black as darkness, but as black as midnight darkness:" and then turned a little more facing him, and with the gesture of my right hand towards him, said, "you know it;" and when I said this Hicks fell like Dagon before the ark, and I suppose Jacob Weaver thought his Dagon was ruined—he belovved like one of the bulls of Bashan, and several more of their party sprang to their feet, and acted, as I was informed, as though they intended to use violence; but Major Britton and some of my good friends, who had known me all their life time, or a great while, stepped to my back and taught them by signs, the propriety of behaving themselves. Some of them were of the Presbyterian order. After they had got settled, I then went on with my remarks, and closed by saying I had often heard it said to touch a galled horse and he will flinch, particularly if you touch him on the galled place.